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Analysis of Hooker's

ANALYSIS OF
HOOKER'S ECCLESIASTICAL POLITY

BOOK V

ANALYSIS OF HOOKER'S ECCLESIASTICAL POLITY

BOOK V



WITH INTRODUCTION, NOTES,
AND EXAMINATION QUESTIONS

BY THE REV.

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PREFACE

THIS little book is published at the request of several former students who have found the notes useful in their preparation for examinations.

Though this analysis is fairly full it is not intended to be a substitute for the actual reading of the text book. A great part of the value of reading Hooker at the present day is to learn something of his style, which is noted for its richness and purity, and entitles its author to be regarded as one of the classics of the Elizabethan age. Hooker is difficult to understand, and from personal experience students find that the only way to grasp his arguments is to *read and re-read* the text. Though most students would find it difficult to read the text book more than once, owing to its length, these notes can easily be read through many times, and by this means the student will become familiar both with the text and the style and phraseology of Hooker.

Hooker requires to be read *slowly*, and each sentence carefully weighed. Concentrated thought is needed for all reading, but especially for the fifth Book of Hooker. It is most important to bear in mind that the arguments are *all* directed against the Puritanism of the time.

A list of Examination Questions is added. Student

are strongly recommended to work through them *all*. The Summaries at the end of the chapters are intended to refresh the mind just before the examination. The Chapters and Sections in this Analysis correspond with those in the Text Book.

It is hoped that this Analysis may be of use to Clergy and Laity who have not sufficient leisure to read the text book itself.

INTRODUCTION

I. LIFE OF HOOKER.

RICHARD HOOKER was born about the year 1553 at Heavitree, near Exeter. His parents were poor but thrifty, and Richard was sent by them to the Grammar School at Exeter for his early education. Here he made such progress and showed such ability that the good schoolmaster took a special interest in the boy and persuaded Richard's uncle, John Hooker, Chamberlain of the city of Exeter, that it was a pity for Richard to become a tradesman's apprentice, as his parents intended, and prophesied for him a brilliant career if he could but have a university education.

John Hooker knew the famous Jewel, Bishop of Salisbury, and had very little difficulty in persuading the Bishop to become Richard's patron. At the age of sixteen, in the year 1568, at the joint expense of Bishop Jewel and his uncle, Richard entered Corpus Christi College, Oxford, and had as his tutor Dr. John Reynolds. Isaac Walton, to whom we are chiefly indebted for Hooker's Life, tells us he would sometimes walk from Oxford to Exeter and take in Salisbury on the way, when the good bishop would make Richard dine at his own table, which was always a source of great delight to Hooker. In 1571, however, Jewel died and Hooker was compelled to depend upon himself. He found a

staunch friend in Dr. Cole, the President of his college, and also in Dr. Sandys who, for the sake of his friendship with Bishop Jewel, from whom he had heard about Hooker, gave his son Edwin into his charge; he had also another pupil, George Cranmer, nephew of Archbishop Cranmer: both of these pupils became Hooker's warmest friends and in after life assisted him greatly. In 1573 he won a Scholarship, took his B.A. 1576, M.A. 1577, and in the same year was elected Fellow of his College, and in 1579 became Hebrew Lecturer. For some unknown reason, together with Dr. Reynolds and others, he was expelled the University in 1580, but was readmitted the same month. Hooker was ordained deacon and priest in 1581 and was appointed preacher at St. Paul's Cross. The preacher was provided with board and lodging in a house appointed for the purpose, kept by a Mrs. Churchman, a scheming landlady who nursed Hooker through a severe chill and persuaded him of his need of a wife to tend him in his delicate state of health. Hooker probably thought a good housewife would greatly add to his comfort, and accordingly married Joan, the landlady's daughter. The marriage proved an utter failure and, as Walton says, "brought him neither beauty nor position." He lost his Fellowship and was given the living of Drayton Beauchamp, in Buckinghamshire, 1584. Here his two old pupils, Edwin Sandys and George Cranmer, visited him. They found him reading the Odes of Horace while tending sheep. Not being kindly received by their old tutor's wife they stayed but one night, long enough, however, to pity their friend's condition. Edwin Sandys induced his father to use his influence on Hooker's behalf, and thus in 1585, at the age of thirty-four, he was made master of the Temple. Walter Travers, a Puritan leader, was afternoon lecturer and

taught the narrowest Calvinism, denouncing Hooker as a Latitudinarian. Hooker was obliged to defend his position, and thus "the forenoon Sermon spoke Canterbury and the afternoon Geneva." As time went on the controversies became more embittered, and Archbishop Whitgift was at length compelled to prohibit Travers from preaching, though he took the step chiefly because of Travers' foreign ordination. Hooker was a man of peace and the strife was not at all agreeable to him. Thus he petitioned Whitgift "to deliver him from the contentions to go somewhere for study and quietness and see God's blessing spring out of his mother earth and eat his own bread without oppositions." It was this controversy with Travers that really made Hooker go to the root of the matter of Church law and order.

In 1591 Whitgift presented Hooker to the living of Boscombe, near Salisbury, where he wrote the first four Books of the *Ecclesiastical Polity*. In 1595 Hooker removed to the Crown living of Bishopsthorpe, near Canterbury, where he published his Fifth Book of the *Ecclesiastical Polity* and continued there till his death in the year 1600, at the early age of forty-six, "hastening his own death by hastening to give life to his books."

[Summary.—Born 1553—Exeter Grammar School—sent to Oxford at expense of Bishop Jewel and his uncle—1571 Jewel died—Hooker in charge of Edwin Sandys and George Cranmer—1573 Fellow of Corpus Christi, Oxford—1581 ordained and appointed preacher at St. Paul's Cross—1584 married and presented with living of Drayton Beauchamp, Bucks—1585 Master of the Temple—Controversy with Walter Travers, the Puritan—1591 living of Boscombe, near Salisbury—1595 living of Bishopsthorpe, near Canterbury—published Book V *Ecclesiastical Polity*—1600 died at age of 46.]

II. RELIGIOUS PARTIES AT THE TIME OF HOOKER.

They were three in number :—

1. The active Romanists.
2. The restless Puritans.
3. The passive, peaceable Protestant.

Hooker did not concern himself with the controversies of the Romanists, but dealt entirely with the Puritan position, forced on him by his controversy with Travers at the Temple.

III. OUTLINE OF CHURCH HISTORY, 1553-1600.

The year of Hooker's birth saw the death of Edward VI and the accession of Queen Mary, who was soon to be followed on the throne by Elizabeth.

During Elizabeth's reign there was a violent reaction in favour of Puritanism against the Romanism introduced by Mary. The influence of Calvin gradually became predominant as the foreign reformers flocked in from the Continent. The Clergy as a whole became Calvinistic, believing in the utter corruption of human nature, denying the doctrines of Baptismal regeneration and the Real Presence, and refusing to perform the rites and ceremonies of the Church. To remedy this state of affairs Archbishop Parker published his Advertisements in 1566 (two years before Hooker went to Oxford), but the Puritans ignored their regulations. Episcopacy was attacked, as indeed were almost all doctrines and ceremonies distinctively Catholic, and the Marprelate Tracts served to embitter the strife and increase the chaos. Archbishop Whitgift tried to enforce Uniformity by subscription to the Act of Supremacy, the Thirty-Nine Articles of Religion and the Book of Common Prayer, and in 1593 Parliament forbade all unauthorised religious meetings. These measures,

however, did little to stem the tide of Puritanism. The Lambeth Articles were drawn up in 1595, but fortunately the Queen herself intervened and saved the Church from this peril. The position of Elizabeth was most difficult and the Church owes much to her firmness and foresight. On the one hand she was assailed by the Romanists, in 1570 being excommunicated by the Pope, and the Spanish Armada sent against her, on the other by the Puritans: all the time she resolutely steered a midway course, Catholic and Protestant, and it is largely owing to the Queen's firm stand that towards the end of her reign Puritanism began to lose ground, and at the Hampton Court Conference in 1604, just after Hooker's death, was utterly defeated.

IV. DEDICATION.

1. Hooker dedicates the fifth Book of his *Ecclesiastical Polity* to Archbishop Whitgift as an acknowledgement of many favours received from him and as willingly obedient to that discipline of the Church which teaches ministers of inferior degrees to submit their writings to those in higher authority.

2. Those who seek to reform Church Laws, established by public authority, are generally over-confident and bold-spirited men who themselves, rather than the laws, need reformation.

3. The chief controversies of the Church are three in number:—

(1) Those concerning the Person of our Saviour Christ.

(2) Those between us and the Church of Rome.

(3) Those "silly" controversies about the rites and ceremonies of the Church.

4. These latter controversies, small and unimportant in themselves, because of their very insignificance, are

generally neglected, and when it is too late to crush them, have given rise to much trouble. For we must consider not so much how small the spark is that flies up, as how apt things about it are to take fire.

5. The causes of controversies are many. They generally arise from men being too easily persuaded and allowing their feelings to get the better of their understanding.

6 and 7. Hooker will not allow himself in this treatise to be prejudiced by his own particular feeling in the matter, as Hacket and his two adherents were; nor will he use personalities, as did Ithacius when contending against the heretic Priscillian; nor will he seek his own glorification, but his aim shall be the common welfare of all. (*τὸ ἴδιον . . . τὸ κοινὸν*).

[*Note*.—Wm. Hacket was a yeoman who, with others, is said to have plotted to set up a Presbyterian form of Church government in 1591.]

8. The aim of the Puritans is not only to reform ceremonies but to overthrow Episcopal jurisdiction and substitute a popular authority of elders.

9. To prove his case Hooker proposes to use:—(1) Holy Scripture. (2) Councils. (3) Fathers. (4) Histories and (5) the laws and practices of all Churches.

10. These controversies of the Church are meant by Almighty God to keep her from slumbering and in the end to strengthen her.

[*Summary*.—Book V dedicated to Archbishop Whitgift—controversies chiefly concern (1) Person of Christ; (2) Roman Church; (3) Puritans—Hooker will appeal to (1) Holy Scripture; (2) Councils; (3) Fathers; (4) History; (5) Catholic practice.]

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ANALYSIS OF HOOKER'S ECCLESIASTICAL POLITY THE FIFTH BOOK

“Of their (Puritans’) fourth assertion that touching the several public duties of Christian Religion, there is amongst us much superstition retained in them; and concerning persons which for performance of those duties are endued with the power of Ecclesiastical order, our laws and proceedings according thereunto are many ways herein also corrupt.”

CH. I.—*True religion is the root of all true virtues and the stay of all well-ordered commonwealths.*

1. Hooker’s object is not so much to overthrow his adversaries as to put before them just reasons for the matters to which they object.

2. To inculcate pure religion ought to be the highest care of a State, because religion tends to make a man a better citizen and a better worker, and he will therefore do his work not merely for gain but because it is his duty—“the better the man, the better his work.”

Religion and Justice go together, and the Administrator, who does not believe that justice is God’s Own work, and he God’s minister, but does his work merely for gain, makes but a poor public servant. “All things religiously taken in hand are prosperously ended.”

3. Every man ought to embrace the religion which is true and to shun, as hurtful, whatever does not agree with it. Nevertheless, an imperfect religion is better

than no religion at all. The religion of Turks, infidels and heretics indeed we rightly abhor, but their errors have been mixed with some truths, e.g. (1) the old Roman divinations from the flight of birds or from the entrails of beasts show their belief in a Divine power. (2) "In these quarters of the world, sixteen hundred years ago," it was believed that the souls of men departing this life do flit out of one body into some other—an opinion, though false, yet containing this truth, that the souls of men do never perish, and therefore having the good effect of giving them courage in all their undertakings.

4. The purer and perfecter, however, a religion is, the worthier the effects in those who sincerely embrace it, i.e. in those who honestly endeavour, like David, to live up to the requirements of their religion.

5. Seeing, then, the good effects of religion, it is to the benefit and advantage of the State to support it as much as possible.

[Summary.—It pays the State to encourage religion because good citizenship is thereby taught, and the purer the religion the worthier the effects.]

CH. II.—*The most extreme opposite to true religion is affected atheism.*

1. Few there are who have no knowledge of God, but there are some who try to persuade themselves that there is no God; this they do in order that they may have no religious scruples to make them uneasy in their wicked and sensuous lives. Such generally try to destroy the principal motives which lead men to virtue, e.g. the Creation of the world, the providence of God, the resurrection of the dead, the joys of Heaven and the endless pains of the wicked, and above all the authority of Scripture. Argument with such men is of little use.

2. Such affected Atheists turn things that are serious into mockery and ought to be punished. They rejoice at the controversies of professing Christians.

3. These godless men, seeing the necessity of religion in a State to restrain men from evil doing, give out that religion is a mere politic device.

4. Thus they recommend its adoption and prescribe Paganism as the best religion for the purpose, being entirely unscrupulous in the means they use for its proof and support (e.g. forgeries).

[Summary.—Atheists deny the existence of God in order to have liberty for their vices.]

CH. III.—*Of superstition and the root thereof, either misguided zeal or ignorant fear of Divine glory.*

1. Zeal or fear, according as they dominate the mind, determines the character of a man's religion. Zeal, unless rightly ordered, imperils the very existence of religion, whereas fear, unless moderated by a true understanding concerning God, breeds superstition. Both these affections are good in religion when employed with moderation, but it is dangerous to work upon them too much.

2. The Superstitious at one time serve God with needless offices, at another time defraud Him of necessary duties: sometimes they load others than Him with such honours as properly are His.

3. The Eastern Church has always been more inclined to Heresy, the Western to gross superstition.

4. The beginnings of superstitious rites and customs are generally small and harmless but unless checked at once, they quickly grow into serious dimensions.

[Summary.—Excessive zeal or fear breeds superstition.]

CH. IV.—*Of the redress of superstition in God's Church and concerning the question of this Book.*

1. These pretenders of reformation, chiefly foreigners, consider superstitious our prayers, our Sacraments, our fasts, our times and places of public meeting together for the worship of God, our marriages, our burials, our functions, elections and ordinations ecclesiastical and almost whatsoever we do in the exercise of our religion according to laws for that purpose established.

2. There is, therefore, urgent necessity to answer their accusations, both to convince them of their error and to give our own people plain reasons for what we do.

3. Both parties have this end in view, viz., to secure such laws and ordinances as may help to abolish superstition and to establish the service of God with proper adjuncts.

Worship due to God is both private and public and it is about the lesser matters connected with public worship that the controversy concerns itself. The charge against us is, that in regard to these lesser matters our customs are superstitious both in regard to ecclesiastical ceremonies and persons.

[Summary.—The Puritans, chiefly foreigners, charge the Church with being superstitious both in regard to ecclesiastical ceremonies and persons.]

CH. V.—*Four general propositions demanding that which may reasonably be granted concerning matters of outward form in the exercise of true religion. And fifthly, of a rule not safe nor reasonable in these cases.*

Both parties agree that certain axioms must be laid down and assented unto before argument can be entered into in regard to the external forms of religion. Hooker therefore lays down these four following propositions.

CH. VI.—“*The First proposition touching judgment what things are convenient in the outward public ordering of Church affairs.*”

1. *The first test*: if the customs and rites appear reasonable in themselves then they are convenient and fit—*Intrinsic Reasonableness*. No religious service on earth is perfect, but our aim must be to make them as worthy of the worship of God as possible. We must take more trouble in regard to the Worship of God than in regard to anything else since we are dealing with Him, Who, in majesty and power, is infinite.

2. Church Rites ought to express the piety of the individual, and Signs should resemble the things they signify. The public duties of religion are best ordered when the Church militant resembles in her ceremonial that hidden dignity and glory wherewith the Church triumphant in Heaven is beautified.

In the external form of religion, then, such things as are apparently or can be sufficiently proved effectual and generally fit to set forward godliness, either as betokening the greatness of God or as befitting the dignity of religion or as concurring with celestial impressions in the minds of men, may be reverently thought of.

[Summary.—1st Proposition—*Intrinsic Reasonableness*, i.e. those ceremonies which in themselves are not contrary to reason, are permissible.]

CH. VII.—*The SECOND Proposition.*

1. Experience teaches us that we may not lightly set aside what has been allowed as fit in the judgment of Antiquity and by the long continued practice of the whole Church. Thus *Antiquity* is the second great test of the fitness of Church customs and rites.

2. The judgments of aged and wise and experienced men, in matters of action and policy, even though they

do not prove what they say, should have great weight with us, because, as Aristotle observes, their long experience enables them to make wide generalizations.

3 and 4. The longer a custom or rite has been in use the greater authority it has, since it has received the approval of many generations. The world is slow to believe that we are wiser than those who have gone before us and we should, therefore, be the more unwilling, without very urgent necessity, to change the ancient ordinances, rites, and long approved customs of our venerable predecessors. Antiquity, custom and consent in the Church of God are themselves most sufficient reasons to uphold the present established ceremonial, even though the suitableness of it is not in itself apparent, unless some very weighty exception can be made against it.

[Summary.—2nd Proposition—The Judgment of Antiquity, i.e. those ceremonies which have been in use for many ages, are permissible.]

CH. VIII.—*The THIRD Proposition.*

1. The Church, being a living body, has power to ordain new rites and ceremonies. Thus *Church Authority* is the third great test.

2. The Church has power to change matters of order but not articles concerning doctrine. Holy Scripture and Reason command our obedience first and, after these, the voice of the Church must come.

3. To those who ask "Why should we hang our judgment upon the Church's Sleeve?" Hooker answers, with Solomon, because "two are better than one." The judgment of a single person or of a small body of people can never have so much weight as the considered judgment of the whole Church. "I see not anything done as it should be," says St. Basil, "if it be wrought

by an agent singling itself from consorts." "There is," says Cassianus, "no place of audience left for them, by whom obedience is not yielded to that which all have agreed upon."

4. To derogate from the Church of God is just as great a sin as to attribute too much authority to her. The Word of God cannot possibly receive due honour from those by whose incitement the holy ordinances of the Church endure everywhere open contempt.

5. Hence where neither the evidence of any Divine law nor the strength of any invincible argument, nor any notable public inconvenience, makes against that which our own laws ecclesiastical have, although but newly, instituted for the ordering of these affairs, the very authority of the Church itself, may give so much credit to her own laws, as to make their sentence touching fitness and conveniency, weightier than any true and naked conceit to the contrary: especially in them who can owe no less than child-like obedience to her that has more than motherly power.

[Summary.—3rd Proposition—Church Authority, i.e. those ceremonies, which have been ordained only by the authority of the Church, are permissible.]

CH. IX.—*The FOURTH Proposition.*

1. There are ancient ordinances, even Divine and apostolic, which the Church does not always keep, for Nature, Art, and Civil affairs teach us that Necessity knows no law and that we must alter and adapt matters as Necessity arises, e.g. it is ordinarily an abuse of God's good providence to cast away things profitable for the sustenance of man's life, but this did not prevent St. Paul throwing corn into the sea when the care of saving men's lives made it necessary. Hence the Church

relaxes and adapts spiritual ordinances when Necessity arises and public utility demands it. Thus the fourth great test is—*Dispensation in dispensable matters.*

2 and 3. In Ecclesiastical affairs we cannot always trust to general laws or principles as some would have us do. Equity often demands that we go beyond them and provide for particular cases. Hence it is that so many privileges, immunities, exceptions and dispensations have been always and with great equity and reason granted.

4. Great care must be exercised in granting dispensations, and so law itself has set down to what persons, in what causes, with what circumstances, almost every faculty or favour shall be granted.

5. And so it ought not to seem hard, if, in cases of necessity or for common utility's sake, certain profitable ordinances sometime be released, rather than all men always strictly bound to the general rigour thereof.

[Summary.—4th Proposition—Dispensation in dispensable matters, i.e. ceremonies may be abolished at the discretion of the Church.]

CH. X.—“*The rule of men's private spirits not safe in these cases to be followed.*”

1. It is improbable that some one single person be more enlightened by God's Spirit than the whole Church, but if anything is revealed to an individual then the Spirit gives him the power of confirming it unto others either—

- (1) with miraculous operation or
- (2) with strong and invincible reasoning.

Moreover the gifts and graces of the Spirit make for peace, and if individuals were to follow their own private opinions there would be utter confusion in the Church.

2. Hooker will now leave these general principles and descend to a more distinct explication of particulars.

[Summary.—Private opinions must give way to the considered judgment of the whole Church.]

CH. XI.—*Places for the public service of God.*

1. Biblical examples of places of worship worthy of the service of God :—

(1) Adam in Paradise.

(2) The places which Adam's sons had outside of Paradise.

(3) The Altars, Mountains, and Groves of the Patriarchs.

(4) The Temple in Jerusalem on Mount Moriah.

(5) The Second Temple.

(6) Synagogues, which both our Saviour and His Apostles frequented.

(7) Christian churches.

2. The Church at first built small oratories in the safest places they could find, but when once toleration had been granted they erected magnificent Temples.

3. Christians then and afterwards took the greatest pride in pouring out gifts to so blessed a purpose for which now they are called openly into question and accused of the sin of idolatry. Costly churches now according to the Puritans are "the temples of Baal, idle Synagogues, abominable styes."

[Summary.—The seven examples of "*worthy places of worship.*"]

CH. XII.—*The Solemnity of erecting churches condemned and the hallowing and dedicating of them scorned by Puritans.*

1. Hooker knows no reason wherefore churches should be the worse, if, at the first erecting of them, at

the making of them public, at the time when they are delivered as it were into God's Own possession and when the use, whereunto they shall ever serve, is established, ceremonies fit to betoken such intents be used, as indeed they were by both Constantine in the dedication of his church in Jerusalem and by St. Athanasius. Can we judge it a thing seemly for any man to go about the building of an house to God with no other appearance than if his end were to rear up a kitchen or a parlour for his own use? Or when a work of such nature is finished, remains there nothing but presently to use it and so an end?

2. The place where God shall be served by the whole Church must be a *public* place for the avoiding of privy conventicles, which, covered with pretence of religion, may serve unto dangerous practices in spreading heretical and political errors. The only thing which makes any place public is the public assignment thereof unto such duties.

3. The solemn dedication of churches serves:—

(1) To make them public.

(2) To make God Himself their owner.

(3) To sever them from common uses.

4. For these reasons both the first and second Temple were solemnly dedicated.

5. Both our Saviour and the Apostles teach us the sanctity of houses dedicated to God.

6. Idolaters, in dedicating their churches, use many unlawful solemnities which we abhor, but it is no good reason to forsake the practice itself merely because they use it. We shun whatsoever they do idolatrously, but follow them in what they do well, for of that which is good, even in evil things, God is author. The solemn dedication of churches is therefore not a vain and superstitious practice.

[Summary.—The only thing which makes any place public is the public dedication thereof—the purposes for which churches are dedicated are three : (1) to make them public ; (2) to make God Himself their owner ; (3) to sever them from common uses.]

CH. XIII.—*Of the names whereby we distinguish our churches.*

1. The custom of naming churches after Angels and Saints is very ancient, even though churches were always consecrated unto none but the Lord only, as the very name “Church,” i.e. the Lord’s House, signifies. But churches, being many, different names *for distinction sake* had to be given them. Thus all churches have their names, some as memorials of Peace, some of Wisdom, some in memory of the Trinity itself, some of Christ under sundry titles, of the Blessed Virgin not a few, many of one Apostle, Saint or Martyr, many of all.

2. The places dedicated to Angels and Saints do not serve for the worship of these creatures, nor are they for their defence, protection and patronage : as St. Augustine says, “To them (i.e. Saints, etc.) we appoint no churches because they are not to us as gods” : or again, “The nations to their gods erected temples, we not temples unto our Martyrs, as unto gods, but memorials as unto dead men, whose Spirits with God are still living.”

N.B.—The duty which Christian men performed in keeping festival dedications St. Basil terms *λατρείαν τοῦ θεοῦ* acknowledging the same to have been withal *τιμὴν εἰς τοὺς Μάρτυρας*.

3. Reasons for Christian churches taking the name of Saints :—

(1) Because by the ministry of Saints it pleased God there to show some rare effect of His power.

(2) Because in regard of the death which those Saints suffered for the testimony of Jesus Christ they did thereby make the places where they died venerable.

(3) Because it pleased good men to give occasion of mentioning the Saints often, to the end that the naming of their persons might cause inquiry to be made and meditation to be had, of their virtues.

4. Even if those who first originated the practice of naming churches after Saints had a superstitious intent, we use them but by way of mere distinction and are untainted by the superstition. In the use of those names whereby we distinguish both days and months, are we culpable of superstition, because they were, who first invented them? The sign of Castor and Pollux superstitiously given unto that ship wherein the Apostles sailed, pollutes not the Evangelist's pen, who thereby merely distinguishes that ship from others.

[Summary.—Our churches are named after Saints, etc., not with a view to setting them apart for the worship of these creatures but chiefly for distinction sake.

CH. XIV.—*Of the fashion of our churches.*

Another Puritan objection is against our churches being built after the style of the Jewish Temple. Hooker retorts that as far as our churches and their temple have one end in view, viz., the service of God, why should they not lawfully have one form or fashion?

CH. XV.—*The Sumptuousness of Churches.*

1. The Puritans complained of the sumptuousness of our churches, declaring that poor and inexpensive buildings are more "suitable unto the nakedness of Jesus Christ and the simplicity of His Gospel."

2. Clearly, those who built the churches which have come down to us thought differently.

3. Moreover God has never revealed that He takes no pleasure to be worshipped saving only in poor cottages. As the Son of Sirach declares—"A man need not say 'this is worse than that, this more acceptable to God, that less,' for in their season they are all worthy of praise." If the state of the Church is poor then God will not expect sumptuousness: if rich, He will expect much. God always requires *the best* we can give. In times of persecution, when Christians could not worship in temples, Minucius Felix declares, "The best temples which we can dedicate to God, are our sanctified souls and bodies." But when persecution ceased and toleration was granted, magnificent churches rapidly arose, and Christians were joyful to behold the sumptuous stateliness of houses built unto God's glory.

4. The tabernacle of Moses and the Temple were made as beautiful, gorgeous and rich as art could devise. Moreover David mentions a natural conveniency which such kind of bounteous expenses have, in that we do thereby give unto God a testimony of our cheerful affection, which thinks nothing too dear to be bestowed about the furniture of His service; as also because it serves to the world for a witness of His Almightyness. Indeed, it would be strange if God should have made such store of glorious creatures on earth and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in His Own service.

5. Nevertheless, as St. Jerome warns us, the expense incurred in building and adorning magnificent churches must not be allowed to interfere with our charity and deeds of mercy.

[Summary.—As to the sumptuousness of churches, if the Church is poor, God expects little, if rich, much, cf. sumptuousness of Jewish Temple.]

CH. XVI.—*What holiness and virtue we ascribe to the Church more than other places.*

1. Churches receive, as everything else, their chief perfection from the *end* whereunto they serve, which end being the public worship of God, they are in this consideration houses of greater dignity than any provided for meaner purposes.

2. Although the true worship of God, be, to God, in itself, acceptable, since He respects not so much in what place, as with what affection, He is served, yet, the very majesty and holiness of the place, where God is worshipped, has *in regard of us* great virtue, force and efficacy, for that it serves as a sensible help to stir up devotion and *in that respect* no doubt *betters* even our holiest and best actions in this kind. Therefore with David we cry, "O worship the Lord in the beauty of holiness."

[Summary.—Churches are of greater dignity than other places because built expressly for the worship of God. Their very beauty and sumptuousness help our devotion.]

CH. XVII.—*Their pretence that would have churches utterly razed.*

1. The Puritans objected to our churches, as places which had been abused by idolatry (with reference to the use of them by Romanists). "Down with them, down with them, even to the ground," since buildings, where idols have been worshipped, were, by the law of God, devoted to utter destruction, e.g. Asa, Jehoshaphat, Hezekiah and Josiah destroyed all the high places, altars and groves which had been erected in Judah and Israel.

2 and 3. Hooker's answer. (a) All men, who serve God, greatly abhor idolatry, for it makes whatsoever it touches the worse. However we must distinguish be-

tween *things* and *persons*. Things are not punishable since they have no will, and where no will is, there is no sin and only that which sins is subject to punishment, though there may be cause sometimes to abolish them.

4 (b). Moreover, God has not appointed for us any definite punishment which the Christian Magistrate is of necessity for ever bound to execute upon *offenders* in that kind, much less upon *things* that way abused as mere *instruments*.

5 (c). Again the Puritans misinterpret God's commandment to destroy *all places* where the Canaanites had served their gods (Deut. xii. 2). This precept had reference unto a special purpose, which was, that there should be but *one only place* in the whole land, whereunto the people might bring such offerings, gifts and sacrifices as their Levitical Law did require. By which law, severe charge was given them in that respect not to convert *those places* to the worship of the living God, where nations before them had served idols "but to seek the place which the Lord their God should choose out of all their tribes."

(d) Besides we should likewise consider how great a difference there is between their proceedings, who erect a new commonwealth, which is to have neither people nor law, neither regiment nor religion the same that was : and theirs, who only *reform* a decayed estate by reducing it to that perfection from which it has swerved. In this case we are to retain as much, in the other as little, of former things as we may.

(e) Consider too, how different the case is between their Groves and Hill-altars and our churches : the former were not capable of serving any better purpose than that of idolatry, our churches are most fit to serve and honour God in. "Yes," the Puritans retorted, "but the cattle of Amalek were *fit* for sacrifice and this was

the very mistake that Saul made." Hooker answers that Saul might even lawfully have offered to God those reserved spoils, had not the Lord *in that particular case* given *special charge* to the contrary. Idolaters may be converted and live and the temples which have served idolatry as instruments may be sanctified again and continue.

6. This is a sufficient defence against Puritan prejudices.

[Summary.—"All places formerly used for idolatrous worship should be destroyed." Hooker's answer :—

1. Distinguish between things and persons—the latter alone punishable.
2. There is no definite law of God providing for the destruction of such places.
3. We reform, not destroy.
4. Their groves, etc., were not capable of being reconverted to their proper use—our churches are.]

CH. XVIII.—*Of public teaching or preaching and the first kind thereof, catechizing.*

1. For the instruction of all sorts of men to eternal life, it is necessary, that the sacred truth of God be openly published unto them, which *open publication of heavenly mysteries* is termed *Preaching*. There is not anything *publicly notified* that we may not rightly and properly say, is preached.

2. Heathens do not preach : preaching is peculiar to the Church of God.

3. Catechizing is common both to Jews and Christians and the Apostle is himself understood to allude to this method of teaching the first principles of Christianity (Heb. vi.). Such as were being trained up in these rudiments, the Fathers termed "Hearers."

[Summary.—Preaching is the open publication of Heavenly mysteries.]

CH. XIX.—*Of preaching, by reading publicly the books of Holy Scripture: and concerning supposed untruths in those translations of Scripture which we allow to be read: as also of the choice which we make in reading.*

1. Moses and the Prophets, Christ and His Apostles were in their times all preachers of God's truth: some by word, some by writing, some by both. This they did, partly as witnesses, and partly as careful expounders thereof. The Church preaches still in the same way: (1) publishing by way of *Testimony* the truth which from them she has received, written in the sacred volumes of Scripture; (2) by way of *Explication*, explaining the mysteries which lie hid therein. Thus the Church, as a witness, preaches God's revealed truth by *reading* publicly the sacred Scriptures. So that a second kind of preaching is the reading of Holy Writ. That the reading of Holy Writ is a kind of preaching is shown by Acts xv. 21, "For Moses of old time hath in every city them that *preach* him, being *read* in the synagogues every Sabbath Day."

2. But the Church by her public reading of the Bible preaches only *as a witness*. Now the principal thing required in a witness is fidelity; therefore, there is great need of correct translations. The judgment of the Church has been ever that the best translations for public use are such as following a middle course between the rigour of literal translators and the liberty of paraphrasts, do with greatest shortness and plainness deliver the meaning of the Holy Ghost. But this is difficult, so that, unless between the words of the translation and the mind of the Scriptures itself there be *contradiction*, every little difference should not seem an intolerable blemish necessarily to be spunged out.

3. We must look to the *meaning* rather than to the *actual words* of Holy Scripture when we are judging of the correctness or otherwise of a translation.

4. In our translations, as yet there is nothing found wherein we read for the word of God, that which may be condemned as repugnant unto His Word.

5. We cannot accept the Puritans' suggestion of reading the Scriptures *before* the time of Divine Service and without either choice or stint appointed by any determinate order. With us the reading of Scripture in the Church is an integral part of our liturgy, a special portion of the service and not an exercise to spend the time when one doth wait for another's coming.

[Summary.—The Church preaches :—

1. By publishing and reading the Bible and thus witnessing to its truth.

2. By expounding the Bible.

The best translation is that which most correctly conveys to the reader the meaning of the Holy Ghost and is neither too literal nor too free.]

CH. XX.—*Of preaching by the public reading of other profitable instructions ; and concerning books Apocryphal.*

1. Public readings there are of books and writings other than Holy Scripture whereby the Church also preaches. It is thought by the Puritans amiss that we read in our churches anything at all besides the Scriptures. Because (1) for the expounding of the darker places of Holy Scripture we ought to follow the Jews' polity, who under Antiochus, where they had not the commodity of sermons, appointed always at their meeting somewhat out of the Prophets to be read together with the Law and so, by the one, made the other

plainer to be understood. (2) That before and after our Saviour's coming they neither read Onkelos nor Jonathan's paraphrase but contented themselves with the reading only of the Scriptures. (3) That if in the Primitive Church there had been anything read besides the Scriptures, Justin Martyr and Origen, who mention these, would have spoken of the other likewise. (4) That the most ancient and best councils forbid anything to be read in churches saving canonical Scripture only. (5) That when other things were afterwards permitted, the Bible itself was in time quite and clean thrust out.

2. Hooker lays the principle down that the Church has power to set things apart for the service of God and to ordain positive ordinances other than those which Christ has expressly appointed.

3 (Hooker's answer to objection 1). T. C. is wrong in his reference to Antiochus for, according to Elias the Levite, the thing which Antiochus forbade was the public Reading of the Law and not Sermons upon the Law. Neither did the Jews read a portion of the Prophets together with the Law *to serve for an interpretation* thereof, since sermons were not permitted them, but *instead* of the Law which they might *not read openly*, they read of the Prophets that which in likeness of matter came nearest to each section of their Law and consequently, after the liberty of reading the Law was restored, the selfsame custom as touching the Prophets did continue still.

4 (Answer to objections 2 and 3). Even if the Primitive Church did not read anything besides the Scriptures, this is not sufficient reason to prevent our doing so. Are we bound, while the world stands, to put nothing in practice but only that which was at the very first?

5 (Answer to objection 4). Concerning the Council of

Laodicea, as it forbids the reading of those things which are not canonical, so it makes some things (e.g. the Apocalypse) not canonical which are. Their judgment in this we may not and in that we need not follow.

5 (Answer to objection 5). With us there is never any time bestowed in Divine Service without the reading of a great part of the Holy Scripture. And therefore the thrusting of the Bible out of the house of God is rather there to be feared, where men like T. C. esteem it a matter so indifferent as to think that the simple reading of Holy Scripture is unnecessary in the church. (By simple reading T. C. meant our custom of reading the Scriptures without comment or explanation.)

6. Now the practice of the Fathers was to read a passage of Scripture, first from the Old Testament, then from the New Testament, for, as J. Martyr says, "the Law is but the Gospel forshewed," and again "the Gospel is the Law fulfilled." St. Augustine says, "What the Old Testament hath, the very same the New containeth, but that which lieth there as under a shadow, is here brought forth into the open sun. Things there prefigured are here performed." Another Father argues for this custom thus, "That from smaller things the mind of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things."

7. The books we now term Apocryphal (i.e. in Hooker's time) the Fathers called Ecclesiastical. Thus besides the Canonical Scriptures, according to Ruffinus, the early Fathers used:—

(1) *Ecclesiastical Books*, i.e. the Old Testament Apocryphal, e.g. Book of Wisdom, Ecclesiasticus, Toby, Judith and the Maccabees; in the New Testament, the Book of Hermas, Epistles of Clement and the like. All these books and writings they willed to be read in

Churches, but not to be alleged as if their authority did bind us to build upon them our faith.

(2) *Apocryphal*, which were other writings not allowed to be read in Churches.

	Heb. Books regarded by the Jews as authoritative.	Gk. Books not regarded by the Jews as sacred but read publicly by the Church.	Spurious and rejected Books.
Early Church	Canonical	Ecclesiastical	Apocryphal
St. Jerome	„	Apocryphal	
English Church	„	The Apocrypha	Apocryphal
Roman Church	„	Canonical	Apocryphal

8. The Synod of Laodicea restricted public reading to Canonical Scripture on account of the many *false* and *forged* writings, dangerous unto Christian belief, which began, soon upon the Apostles' times, to be admitted into the Church and to be honoured as if they had been apostolic. This fact, however, does not prejudice our use of old Ecclesiastical writings, much less of *Homilies*, which were a third kind of readings, usual in former times to supply the defects of Sermons.

9. In the heat of general persecution in the first centuries of the Church, it much confirmed the courage and constancy of weaker minds, when public relation was made unto them after what manner God had been glorified through the sufferings of Martyrs. Hence the reading of *the lives of Saints and Martyrs* was a fourth kind of public reading. This laudable custom, however, came, later on, to be much abused. If, therefore, Pope Gelasius in 492 A.D. forbade the reading of the Acts of the Martyrs in the Church of Rome, we are not to marvel that afterwards, legends, being grown in a manner to be nothing else but heaps of frivolous and scandalous vanities, should be thrown out. But we are not on this account to abolish Homilies and old Ecclesiastical Books and everything not Canonical.

10. Even though a private individual might think it better for these non-Canonical books not to be read in Church, yet he must be careful not to oppose his private judgement against the force of the reverend authority of the Church. The Church allows these human books a place among the Divine books, for the peoples' instruction, yet as Scripture, we read them not.

11. T. C. and his followers unreasonably attacked Apocryphal and other non-Canonical writings, but against their immodest invectives in charging those books as being fraught with outrageous lies, their more allowable censure will prevail, who do note a difference, great enough, between Apocryphal and Canonical writings, a difference, such as Josephus and Epiphanius observe, who acknowledge them as profitable, but deny them to be Divine in the same sense as the Scripture is so termed.

12. That there is some dross in these Apocryphal books, as the Puritans assert, may be true, yet there is also much gold, and the Church may not rightly deprive her children of this.

[Summary.—T. C. condemned the reading in Church of non-Canonical Writings.

Hooker lays the principle down that the Church itself has power to ordain positive ordinances other than those which Christ has expressly appointed.

After the example of the Fathers we read the first lesson from the Old Testament, the second from the New Testament, for the New Testament is but the fulfilment of the Old Testament.

Books used for reading :—(1) Holy Scripture ; (2) Ecclesiastical Books (i.e. the Apocrypha) ; (3) Homilies ; (4) Lives of Martyrs and Saints.

Non-Canonical Readings are used for the people's instruction but not for establishing Articles of Faith.]

CH. XXI.—*Of preaching by Sermons ; and whether sermons be the only ordinary way of teaching, whereby men are brought to the saving knowledge of God's truth.*

1. The Puritans asserted that the only time when the Word of God can be said to be preached is when it is explained *by lively voice* and *applied* to the people's use *as the speaker in his wisdom* thinks meet. The bare reading of the Scriptures is *ineffectual* to do good.

2. The Puritans thus restricted the " Word of God " unto Sermons, howbeit not unto Sermons *read* but only to Sermons *without book*, sermons, which spend their life in their birth and may have public audience but once. In reality " the Word of God " is His Heavenly truth touching matters of eternal life revealed and uttered unto men, unto Prophets and Apostles by immediate Divine inspiration ; from them to us, by their books and writings. We, therefore, have no *word of God* but the Scripture.

3. The end of the Word of God is *to save* and therefore we term it the *word of life*. The way for all men to be saved is by the knowledge of the truth which the Word teaches and which can be easily discerned. It saveth, because it maketh " wise to salvation " (2 Tim. iii. 15). And being *itself* the instrument which God has purposely framed, whereby to work the knowledge of salvation in the hearts of men, what cause is there, why it should not *of itself* be acknowledged a most apt and likely means to leave :—

(1) An *Apprehension* of things Divine in our *understanding*. (2) in the *mind*, an *Assent* thereunto. An apprehension of things Divine, because Scripture imprints in us the lively character of all things necessarily required for the attainment of eternal life. An Assent,

because the Scripture contains principles which are certain and infallible.

Whatsoever fit means there are to make known the Word of God, whether publicly (which we call Preaching) or in private, howsoever, the word by *every such means* even "ordinarily" doth save, and not only by being delivered unto men in Sermons.

4. *Sermons* are not *the only preaching* which saves souls :—

(1) Justin Martyr tells the Grecians that even in certain of their *writings*, the judgement is *preached*.

(2) The Council of Vaus declared that presbyters, absent through infirmity from their churches, might be said to *preach* by their deputies *reading* Homilies.

(3) The Council of Toledo called *the usual public reading of the Gospels* in the Church, *Preaching*.

(4) Others long before our days wrote that he who *reads a lesson*, *preaches*.

St. Paul may be said to *preach* by his Epistles. It is useless to argue that as St. Paul could not "write with his tongue" therefore neither could he "preach with his pen." Preaching is a general end whereunto writing and speaking do both serve. Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.

5. The Word of God, then, whether by the bare reading thereof or by Sermons thereon, converteth, edifieth and saveth souls.

[Summary.—"The Word of God is the Scripture explained by lively voice in Extemporary Sermons.

"Sermons alone are the Word of God" (T. C.).

No! The Word of God is the Scripture, which of *itself* is able to save by leaving in the reader's mind

- (1) an *apprehension* of things Divine and
- (2) an *assent* thereunto.

The Reading of the Lessons, of the Gospel in the Liturgy, of Homilies, is Preaching. Sermons are not the only means of preaching the Word of God.]

CH. XXII.—*What they attribute to Sermons only and what we to reading also.*

1. Hooker esteems Preaching as the blessed ordinance of God ; Sermons, as Keys to the Kingdom of Heaven, as wings to the soul, unto the sound and healthy as food, as physic unto diseased minds. Wherefore, how highly soever it may please them with words of truth to extol sermons, they shall not herein offend us.

2. The uses of reading Scripture openly (i.e. without comment) :—

(1) It keeps the Scriptures entire and incorrupt. (This was especially the case when only *written* copies could be had.)

(2) It shows that the whole Church acknowledges them to be God's Word.

(3) It furnishes a standard whereby to judge all *other doctrines*.

(4) Reading is one of the *ordinary* means whereby God is pleased to save souls.

3. The Puritans held that reading may :—

(1) "Set forward" but not "begin" the work of salvation.

(2) "Nourish" but not "breed" faith.

(3) "Augment" but not "originate" belief.

(4) If any *believe* by reading alone it is a miracle, an extraordinary work of God. (N.B.—This agrees with the present teaching of the Roman Catholic Church on the Subject.)

4. Against this view of the Puritans see especially

2 Chronicles xxxiv. 18-21, which narrates the finding of the Book of the Law in the reign of Josiah, and argues that by bare reading (for of Sermons at that time there is no mention) true repentance may be wrought in the hearts of such as fear God and be the first step of their re-entrance into life ; cf. also Deuteronomy xxxi. 11-13, St. Luke xvi. 31. True, many hear the Word of God and believe it not, but their unbelief in that case we may not impute unto any insufficiency in the means (i.e. in the Scriptures themselves) but to the wilful bent of their obstinate hearts against it.

Our custom of simple reading is not used for the conversion of infidels but only for the instruction of men baptised, bred, and brought up in the bosom of the Church.

5. No man can attain belief by the bare contemplation of heaven and earth (i.e. by knowledge obtained otherwise than through the Scriptures) because they are not sufficient to give us as much as the least spark of light concerning the mysteries of our faith—only the Scriptures can do this.

6. Again, it is *not* miraculous for faith to be wrought by the simple reading of the Scripture, for the reading thereof conveys to the mind that truth which Scripture has derived from the Holy Ghost. The end of all Scripture is Faith, and through faith, Salvation (St. John xx. 31 ; Rom. i. 16 ; 2 Tim. iii. 15).

7. T. C. asserted that the principal cause of *writing* the Gospel was that it *might be preached* upon or interpreted by ministers apt and authorised thereunto—that the profit of reading the Scriptures is that it serves for a preparation unto Sermons—that it nourishes the faith which sermons have once engendered.

8. That *Faith* is not bred by *Sermons alone* is plain. In belief there are but two elements, viz. *Apprehension*

and Assent. Would any one say that the mind may not rightly apprehend the mysteries of God except by Sermons only?

As to Apprehension—we all know that

(1) Many things are believed, although they be intricate, obscure and dark, yea, although in this world they be no way possible to be understood.

(2) Many things believed are likewise so plain that every common person may therein be unto himself a sufficient expounder.

(3) To explain even those things which need and admit explication, many other usual ways there are besides Sermons.

As to *Assent*—whoever assents to the words of eternal life, does it in regard of His *authority* whose words they are. This is, in man's conversion unto God, τὸ ὄθεν ἡ ἀρχὴ τῆς κινήσεως, the first step whereat his race towards heaven begins.

As a matter of fact faith comes in many ways, e.g. by religious education, the reading of learned men's books, study, and meditation—not by Sermons only.

9. T. C. asserted that St. Paul in 1 Corinthians i. 21 ("it pleased God by the foolishness of preaching to save them that believe") and Romans x. 14 ("How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?") proved his contention that faith can *only* be bred by Sermons.

Hooker answered the quotation from the Epistle to the Romans, that life and salvation God will have offered unto all; His will is that Gentiles should be saved as well as Jews. Now salvation belongs unto none but such "as call upon the Name of our Lord Jesus Christ." Which nations, as yet unconverted,

neither do call upon His Name nor possibly can, till they believe. What they are to believe, impossible it is they should know, till they hear it. Their *hearing* therefore requires our preaching unto them.

Tertullian, to draw even Paynims themselves unto Christian belief, willeth the books of the Old Testament to be searched and *read*. "Whosoever," he says, "will hear, he shall find God: whosoever will study to know, shall be also fain to believe." Again, by "the foolishness of preaching" the Apostle means the doctrine of Christ, which we learn that we may be saved. The words concern the *object* of our faith, the matter preached of and believed in by Christian men, the *κήρυγμα*, not the *κήρυξις*. Our doctrine we know the Grecians or Gentiles did account foolishness. That Sermons are the only manner of teaching whereby it pleases our Lord to save, St. Paul could not mean.

Belief, then, comes by hearkening and attending to the Word of Life, sometimes by preaching, sometimes by instruction and conference.

10. Hooker complained that the Puritans did not bring any weighty reasons to prove their contention that faith can only be bred by Sermons. Abuse is not argument.

The Scriptures themselves speak of the saving force of the Word of God. Our Lord Himself said, "Search the Scriptures, in them ye think to have eternal life." T. C. retorted that our Lord by "the Scriptures" here means His *Sermons* which the Jews had heard him preach.

Again, St. Paul taught us to esteem his doctrine as the supreme rule whereby all other doctrines must for ever be examined (Gal. i. 8, "But though we or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him

be accursed"). Moreover, the same Apostle acknowledges "all scripture profitable to teach, to improve, to correct, to instruct in righteousness" (2 Tim. iii. 16). T. C. answered that the Apostle always referred to the Word "preached," the Scripture "explained or delivered unto us *in Sermons*." Sermons to the Puritans are that Word of God which *alone* has vital operation. Thus they set man's fallible and oftentimes inadequate word above God's. On the contrary Hooker held that when we read the Scripture, we then deliver to the people *properly* the Word of God; as for our Sermons, they are but ambiguously termed His Word, because His word is commonly the subject whereof they treat.

11. Because Solomon declared that the people perish for want of knowledge where no "prophesying" at all is, the Puritans gather that the hope of life and salvation is cut off, where preachers are not which *prophesy by sermons*—a meaning which is certainly more than the words of Solomon import.

12. In many ways they mightily extol the merits of preaching, and especially voluntary and extemporal discourses, which in their opinion far excel premeditated speech. Alcidas the Sophister hath many arguments (which the Puritans use) to show this; e.g. :—

(1) Aptness to follow particular occasions.

(2) To put life into words by countenance, voice, and gesture.

(3) To prevail mightily in the sudden affections of men.

13. Their strongest arguments to show why reading is itself so unavailable are :—

(1) Sermons are "the ordinance of God."

(2) The Scriptures "dark."

(3) The labour of reading "easy." (1) But reading

is an "ordinance of God" as well as preaching. "Reading," says Isidore, "is to the hearers no small edifying." St. Augustine and St. Cyprian both speak of the blessings wrought by reading of the Scriptures. Preaching and reading are equal in that both are approved as God's ordinances, both assisted with His Grace.

14. (2) Touching *hardness*, which is the second pretended impediment, as against Homilies being plain and popular instructions, it is no bar, for all things necessary to salvation are in Scripture plain and easy to be understood. As for those things which at the first are obscure and dark, when memory has laid them up for a time, judgement afterwards growing explains them.

15. (3) The fact that "the labour of reading the Scriptures is easy" is surely an advantage in that the infidel, yea though a child, can use them and be benefited thereby.

As in nature, so in religion, the food of life God has been pleased to put within easy reach of us. The word which saves our souls is near us: we need for knowledge but to read and live (Rev. i. 3, "Blessed is he that *readeth* . . . the words of this prophecy, and keep those things which are written therein).

16. Hence they are to blame whose churches are empty at times of reading, when the voice of the living God sounds, and full only when Sermons are being preached.

17. What man is not vexed when he is told the "Sacraments are not effectual to salvation, except men be instructed by preaching before they be made partakers of them: yea, that both Sacraments and prayers also, where Sermons are not, do not only not feed but are ordinarily to further condemnation!"

¶ We grant that expositions and exhortations are needful because of the weakness of our wits and because

the dullness of our affections for the most part do make us hard and slow to believe what is written : but to say that salvation cannot be hoped for unless we do hear sermons is not consonant with Christian Charity. It is safer a great deal and better to give men encouragement : to put them in mind that it is not the deepness of their knowledge but the singleness of their belief, which God accepts.

18. Though the *reading* of the Word of God may not be absolutely *necessary* to salvation, yet it is an ordinance *most profitable*. By having Scripture read only while the congregation assemble the Puritans dishonour Holy Writ. This present controversy is "a poor, a cold and an hungry cavil."

19. Preaching, then, to them, is the *only* ordinary means whereby it pleases God to save our souls, and this virtue of preaching they mean to ascribe only to "good preaching." Of what the Sermons should consist they are very vague. Let them define what it is in a "good sermon" which makes it the word of life unto such as hear.

20. Hooker sums up the controversy. That as medicines, provided of nature and applied by art for the benefit of bodily health, take effect, sometimes under, and sometimes above, the natural proportion of their virtue, according as the mind and fancy of the patient doth more or less concur with them, so whether we barely read unto men the Scriptures, or by Homilies seek to lay before them their duties : whether we deliver them books to read in private or call them to the hearing of Sermons publicly in the House of God : albeit every of these, and the like unto these means, do truly and daily effect that in the hearts of men for which they are each and all meant, yet the operation which they have in common being most sensible and

most generally noted in one kind above the rest, that one has in some men's opinions drowned altogether the rest and injuriously brought to pass that they have been thought not *less effectual* than the other, but without the other ineffectual to save souls. Whereas the cause why Sermons only are observed to prevail so much is in truth nothing but that singular affection and attention which the people show everywhere towards the one and their cold disposition to the other. The only special advantages which sermons have over other kinds of wholesome instruction are:—(1) They come always new and (2) by the hearer it is presumed that if they let the Sermon slip at the time, what good soever it contained is lost and that without hope of recovery.

Sermons, then, are not the only ordinary means unto faith and eternal life.

Like them we also thirst after nothing more than that all men might be directed in the way of life.

[**Summary.**—Get up very carefully §§ 2, 3, 12. The bare reading of Scripture *may* beget repentance (2 Chron. xxxiv. 18–21) and faith and salvation (St. John xx. 31; 2 Tim. iii. 15).

Elements of Faith: (1) apprehension; (2) assent: both come through education, reading, study, meditation, Sermons, etc., but not by Sermons *only*.

“The foolishness of preaching” refers not to the preaching itself but to the matter preached of—not the *κήρυξις*, but the *κήρυγμα*.

We place the bare reading of Scripture if not above at least on a level with Sermons.]

CH. XXIII.—Of Prayer.

Between the throne of God in Heaven and His Church upon earth, Angels have their continual intercourse. The assembling of the Church to learn Doctrine is but

the receiving of Angels descended from above : prayer is but the sending of angels upward. As doctrine brings us to know that God is our supreme truth, so prayer testifies that we acknowledge Him our sovereign good. Prayer is the usual name to signify even all the service that ever we do unto God. Prayers are those "calves of men's lips" (Hosea xiv. 2), "those most gracious and sweet odours" (Rev. v. 8).

By prayer we do good to all : when we are not able to do any other thing for men's behoof, prayer is that which we always have in our power to bestow and they, never in theirs, to refuse.

Prayer is the first thing wherewith a righteous life begins and the last wherewith it ends.

We know the Saints in Heaven pray, and moreover the most comfortable visitations which God has sent men from above have taken place especially at times of prayer.

[Summary.—Prayer is all the Service we ever do unto God.]

CH. XXIV.—*Of Public Prayer.*

I. Prayer concerns us :—

(1) As men.

(2) As members of the Church.

As men, we are at our own choice both for time, and place, and form, according to circumstances. On the other hand, as members of the Church, Prayer is public, and for that cause is worthier than the other, just as a whole society exceeds the worth of any one. St. Paul, though likely to prevail with God as much as any one, did notwithstanding think it much better, both for God's glory and his own good, if prayers might be made and thanks yielded in his behalf by a number of men (2 Cor. i. 2).

2. Public prayers excel private because :—

(1) The things we ask publicly are approved as needful and good in the judgement of all.

(2) If our zeal and devotion to Godward be slack, the alacrity and fervour of others serve as a present spur.

(3) By public prayer we benefit not only ourselves but the whole Church. Consequently, whereas neglect of private prayer is but only our own hurt, one man's contempt of the common prayer of the Church may be, and oftentime is, most hurtful unto many.

[Summary.—Public prayer is more important than Private inasmuch as a whole Society is of greater value than any individual member thereof.

Get up § 2 very carefully.]

CH. XXV.—*Of the Form of Common Prayer.*

1. The very form and reverend solemnity of Common Prayer helps that imbecility and weakness in us, by means whereof we are otherwise of ourselves the less apt to perform unto God so heavenly a service. Hence Public Prayer is performed with the utmost solemnity and majesty. On the contrary with Private Prayer secrecy is commended rather than outward show (St. Matt. vi. 5, 6).

2. By entitling His own temple "the House of Prayer" our Lord shows us the dignity of Common Prayer and the need of the place itself being suitably beautiful and fit for the presence of celestial powers.

3. If then the *place* of Public Prayer is of great moment, of much more importance is the *minister* that stands in the presence of God. The authority of his place, the fervour of his zeal, the piety and gravity of his whole behaviour, must needs exceedingly both grace and set forward the service he executes.

The Authority of his calling is of great importance. His very ordination is a seal as it were to us, that the selfsame Divine love, which has chosen the instrument to work with, will by that instrument effect the thing whereto He ordained it, in blessing His people and accepting the prayers which His servant offers up unto God for them.

Zeal and fervency in the minister are also of great importance. If he praise not God with all his might, if he pour not out his soul in prayer, how should there be but in his flock frozen coldness? When his affections seem benumbed from whom should theirs take fire?

Virtue and godliness of life in the minister are most essential :—

(1) To teach those who are led away by bad example.

(2) The weak brethren are apt to abhor the sanctuary when they which perform the service thereof are such as the sons of Eli were.

(3) God requires the lifting up of pure hearts in prayer and will not hear the wicked. They are no fit supplicants to seek God's mercy in behalf of others, whose own unrepented sins provoke His just indignation.

4. Of all the helps for the due performance of Public prayer the greatest is that very set and standing order itself, which, framed with common advice, has, both for matter and form, prescribed whatsoever is herein publicly done. Moreover the Church has always used a prescript form of Common Prayer. If the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may be easily perceived they all had one original mould. The public prayers in Church never were the voluntary dictates of any man's extemporal wit.

5. The grievous and scandalous abuses of the Puritans show how necessary are :—

- (1) A becoming place for worship,
- (2) The authority and calling of the ministers, and
- (3) The appointment of definite prayers.

[Summary.—Essentials for the proper discharge of Public Prayer :—

- 1. A definite Form of Common Prayer.
- 2. A reverend ceremonial.
- 3. A beautiful building.
- 4. Suitable ministers
 - (a) Properly ordained, (b) full of zeal and fervour,
 - (c) virtuous and godly in life.]

CH. XXVI.—*Of them which like not to have any set form of Common Prayer.*

1. The Puritans held that to serve God with any set form of Common Prayer is superstitious.

2. But (1) God Himself framed a blessing for His priests to use (Num. vi. 22-26), "And the Lord spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, say unto them, 'The Lord bless thee . . . and give thee peace.'"

(2) To prevent this fancy of extemporal and voluntary prayers, Our Lord has left us of His own framing, one, which might both remain as a part of the Church Liturgy and serve as a pattern whereby to frame all other prayers.

(3) The Song of Moses ("I will sing unto the Lord, for He hath triumphed gloriously"), which was used to commemorate that admirable victory over Pharaoh, grew afterwards to be a part of the ordinary Jewish Liturgy.

(4) Our Lord and His disciples at the last Passover joined in the usual liturgical Psalms.

3. (5) The Songs of the Blessed Virgin Mary, Zacha-

rias and Simeon have been in use in the Church from the very beginning.

[**Summary.**—Arguments for a set form of Prayer :—

1. The Blessing framed by God (Num. vi. 21–26).
2. The Song of Moses on the overthrow of Pharaoh, used afterwards in the Jewish Liturgy.
3. The Lord's Prayer.
4. Paschel Hallel used by Our Lord and His disciples.
5. Magnificat, Nunc Dimittis, Benedictus, always used in the Church from very beginning.]

CH. XXVII.—*Of them who allowing a set Form of Prayer, yet allow not ours.*

1. The Admonitioners did seem at the first to allow no prescript form of prayer at all, but thought it best that the minister should always be left at liberty to pray as his own discretion did serve. This they afterwards retracted. They do now find many gross errors in our Common Prayer :—

(1) It has too great affinity with the Form of the Church of Rome.

(2) It differs too much from the Forms of other Reformed Churches.

(3) Our attire disgraces it.

(4) It is not orderly read nor becomingly gestured.

(5) It requires nothing to be done which a child may not lawfully do.

(6) It has a number of short cuts or shreadings which may be better called wishes than prayers.

(7) It intermingles prayers and readings too much.

(8) It is too long and so abridges preaching.

(9) It appoints the people to say after the Minister.

(10) It spends time in singing and in reading the Psalms by course from side to side.

(11) It uses the Lord's Prayer too oft.

(12) The Songs of Magnificat, Benedictus and Nunc Dimittis it might very well spare.

(13) It has the Litany, the Creed of Athanasius and Gloria Patri, which are superfluous.

(14) It craves earthly things too much.

(15) For deliverance from those evils against which we pray it gives no thanks.

(16) Some things it asks unseasonably, e.g. deliverance from thunder and tempest when no danger is nigh.

(17) Some things it asks in too abject and diffident manner, e.g. "God would give us that which we for our unworthiness dare not ask."

(18) Some things it asks which ought not to be desired, e.g. deliverance from sudden death, riddance from all adversity, mercy towards all men.

2. Such, according to them, are the imperfections and errors of our Common Prayer.

[Summary.—Get up these Puritan objections to our Common Prayer very carefully.]

CH. XXVIII.—*The Form of our Liturgy too near the Papists, too far different from that of other Reformed Churches, as they pretend.*

1. As far as the Church of Rome follows reason and truth we fear not to be their followers. Where Rome keeps that which is ancients and better, and others leave it for newer, and change it for worse, we had rather follow the former.

2. We hold it much better with the Church of Rome to appoint a prescript form of prayer which every man shall be bound to observe, than with the Puritans to set down a kind of direction which may or may not be used, as the Minister pleases.

3. Furthermore, the Church of Rome has rightly also

considered that public prayer is a duty entire in itself, a duty requisite to be performed much oftener than sermons can possibly be made. For which cause, we also have a public form how to serve God, both morning and evening, whether sermons may be had or no. The Puritans' form of reformed prayer shews only what shall be done *when a sermon is to be preached*. Their rule is "No Sermon, no Service."

[Summary.—We rightly differ from the Puritans and follow Rome when she adheres to better and more ancient customs, e.g.

1. A definite Form of Prayer.

2. Considers the Service of more importance than the Sermon.]

CH. XXIX.—*Attire belonging to the Service of God.*

1. The Minister's attire is a matter of mere formality, being employed in the service of God for comeliness sake. We think not ourselves the holier because we use it, so neither should they, with whom no such thing is in use, think us therefore unholy, because we submit ourselves unto that, which, in a matter so indifferent, the wisdom of authority and law has thought comely. To solemn actions of royalty and justice their suitable ornaments are a beauty. Are they only in religion a stain?

2. Pelagius affirmed that "the glory of clothes and ornaments was a thing contrary to God and godliness." In reply St. Jerome asked whether Bishops, Priests and Deacons are God's adversaries when they come to administer the usual sacrifice in white garments?

That the clergy in ancient times, when celebrating the Holy Sacrament of Christ's Body and Blood, did use some distinctive garment is plain from the words of St. Chrysostom. He admonishes the clergy of Antioch when

administering the Sacrament not to imagine themselves called only to walk up and down *in a white and shining garment*.

3. Thus in the time of SS. Jerome and Chrysostom, under the new Dispensation, and in Solomon's time under the old, there was a distinctive Ministerial attire.

4. The Wise man also mentions the garments of holiness with most singular reverence and love (Eccles. xlv. 7, "An everlasting covenant He made with him, and gave him the priesthood among the people; He beautified him with comely ornaments, and clothed him with a robe of glory"). Were it not better that the love which men bear to God should make the least things that are employed in His service amiable, than that their overscrupulous dislike of so mean a thing as a vestment should from the very service of God withdraw their hearts and affections? I term it the rather, a mean thing, a thing not much to be respected, because even they so account now of it, whose first disputations against it were such as if religion had scarcely anything of greater weight.

Our Ecclesiastical laws have appointed the attire of ministers to be such as:—

(1) Will continue an old custom. By special choice the surplice was taken out of the number of those holy garments which (over and besides their mystical reference) served for "comeliness" under the Law (Exod. xxvii. 2; xxxix. 27).

(2) Will be suitable to that lightsome affection of joy, wherein God delights, when His Saints praise Him (Ps. cxlix. 2).

(3) Will resemble the glory of the Saints in Heaven, together with the beauty wherein Angels have appeared unto men (Rev. xv. 6; Mark xvi. 5).

6. T. C. advised his Puritan brethren to wear the

surplice, an abomination though it be, rather than be deprived of the power to preach. The inferior commandment, as they conceived it, might be broken, to the end that the greater may be kept.

7. Their tone however is now much less violent. Let them then confess that their invectives were too bitter, their arguments too weak, that they did wrong in thinking themselves the only competent judges of decency in these cases and despising the solemn judgement of the whole Church.

It is an absurdity to wear the attire and at the same time to protest against it.

8. Advice and counsel is best sought for at their hands which either have:—

(1) No part at all in the cause whereof they instruct, or
 (2) are so involved that themselves are to reap the greatest benefit or loss from their own counsels. The one of which two considerations makes men the less respective and the other the more circumspect. It is not good to advise men, as Beza did, first to wear the apparel, that thereby they might be free to continue their preaching and then to require them so to preach as they might be sure they could not be allowed by authority to continue their preaching. Such advice is not honest and fair. We cannot endure to hear a man openly profess that he sets fire to his neighbour's house, but yet so hallows the same with prayer that he hopes it shall not burn. It had been, therefore, perhaps, safer and better for ours to have observed St. Basil's advice, "Let him which approveth not his governors' ordinances either plainly (but privately always) shew his dislike if he have *λόγον ἰσχυρὸν*, strong and invincible reason against them, according to the true will and meaning of Scripture: or else let him quietly with silence do what is enjoined." Hooker concludes

that *obedience with professed unwillingness to obey is no better than manifest disobedience.*

[Summary.—Vestments are used :—

(1) For comeliness sake.

(2) To express the majesty and joy of Divine worship.

(3) To resemble the Glory of the Saints and Angels in Heaven.

(4) To continue an old custom, for they were used under both the Old and New Dispensations, as the words of Solomon and the Wise Man and the Fathers respectively show.

Beza and other foreign Reformers have neither part nor lot in our Ecclesiastical system and their advice to ministers to wear the surplice with protest, that they may continue preaching, is faulty.]

CH. XXX.—*Of Gesture in praying and of different Places chosen to that purpose.*

1. The next question whereunto we are drawn by the Puritans is whether the minister should say service in the Chancel, or turn his face at any time from the people, or before service ended remove from the place where it was begun.

Surely with such frivolous disputes, men take God's name in vain !

2. When we make profession of our faith, we *stand*, when we acknowledge our sins or seek for favour, we *kneel* ; the gesture of constancy becomes us best in the one, in the other the behaviour of humility. Again, some parts of the Liturgy, since they serve to singular good purpose even when there is no Communion administered, nevertheless being devised at the first for that purpose, are at the Table of the Lord for that cause also commonly read.

3. As to the Gospels which are weekly read, since they do all historically declare something which our Lord

Himself either spake, did, or suffered, in His own person, it has been the custom of the Church then, especially in token of greater reverence, *to stand, to utter certain words of acclamation*, also at the name of Jesus *to bow*; which ceremonies, though not compulsory, yet shew a reverend regard to the Son of God, and as a testimony against Jews, infidels and Arians are most profitable.

4. If any fault be anywhere justly found, Law has referred the whole disposition and redress thereof to the ordinary of the place. The prelates of the land are competent judges to discern and appoint where it is fit for the minister to stand or which way convenient to look when praying and to settle other similar matters.

Their reasons for the contrary are insufficient; their jests on the subject affect us little. Our answer therefore to their reasons is, no: to their scoffs, nothing.

[**Summary.**—We *stand* as a mark of constancy to profess our faith and to hear the Gospel in the Liturgy.

We *kneel* as a mark of humility to acknowledge our sins and seek for favour.

We *bow* at the Name of Jesus to show our reverence and proclaim His Divinity.]

CH. XXXI.—*Easiness of praying after our Form.*

1. When they object that our book requires nothing to be done which a child may not do as “lawfully and as well as that man wherewith the book contenteth itself,” is it their meaning that the service of God ought to be a matter of great difficulty, a labour which requires great learning and deep skill?

2. Concerning the duty itself, although the hardness thereof be not such as needs much art, yet surely they seem to be very far carried besides themselves to whom the dignity of public prayer does not discover somewhat more fitness in men of gravity and ripe discretion than

in "children of ten years of age," for the decent discharge of that office. At the board and in private it very well becomes children's innocency to pray and their elders to say Amen, for this is a part of their Christian Education; but public prayer, the service of God in the solemn assembly of saints, is a work, though easy, yet withal, so weighty, and of such respect, that the great facility thereof is but a slender argument to prove it may be as well and as lawfully committed to children as to men of years.

3. "The book requires but orderly reading." Certainly, but what should any prescript form of prayer require, except to be read as directed?

4. The fact that our form of prayer is easy does not presume ignorance on the part of the Minister. It is true all Ministers cannot be deeply learned, since the multitude of parishes, the paucity of schools and the penury of the Ecclesiastical estate, make it necessary to accept as Ministers those whose learning might otherwise be a bar to their entering the Ministry. However, every act of religion should not be thought imperfect wherein there is not somewhat exacted that none can discharge but a learned minister and an able preacher.

[Summary.—Even though our Public Prayer can easily be performed by "a child of ten," yet the gravity and dignity thereof require men of ripe discretion for its discharge.]

CH. XXXII.—*The length of our Service.*

I. "Two faults there are which our Lord Himself especially reproved in prayer: the one when *ostentation* did cause it to be *open*: the other when *superstition* made it *long*" (T.C). Hooker answered that it was not the *publicity and length* of prayer which our Lord reproved but the *hypocrisy and vain repetition* of the

Pharisees' prayers. The Saviour Himself continued whole nights in prayer.

2. But in public prayer we are not only to consider what is needful in respect of God, but there is also in men that which we must regard: we incline to length.

(1) Lest over-quick dispatch of a duty so important should give the world occasion to deem that the thing itself is but little accounted of, whereon but little time is bestowed. Length thereof is a thing which the gravity and weight of such actions require.

(2) They whom earnest lets and impediments do often hinder from being partakers of the whole, have yet through the length of divine service opportunity left them for access unto some reasonable part thereof.

(3) Moreover, if that very service of God in the Jewish Synagogues, which Our Lord attended, had so large portions of the Law and the Prophets, together with so many prayers and psalms, read day by day, as equal in a manner the length of ours, and yet in that respect was never condemned by Him, is it now an offence that the like measure of time is bestowed in the like manner? Besides, in addition to the Law and Prophets, Jewish prayers and psalms, we have to annex Christian prayers and hymns which the Apostle commends (1 Tim ii. 1). He which speaks no more than edifies, is undeservedly blamed for much speaking.

3. "In appointing so long time of prayers and reading, whereby the less can be spent in preaching, we maintain an *unpreaching* ministry" (T. C.). It is the work of Satan to thrust prayer in a manner out of doors under cover of long preaching. But even if our prayers enforce sermons to be shorter yet this is not to uphold an "unpreaching ministry," unless we maintain that those ancient Fathers, Chrysostom, Augustine, Leo and the rest, whose Homilies were shorter than our sermons

are, did then not preach. Shortness causes men to cut off impertinent discourses and to comprise much matter in few words. But neither doth it maintain inability nor prevent opportunity of preaching, so long as a competent time is granted for that purpose.

4. Persons of average bodily strength are quite able to bear the length of our Liturgy.

[Summary.—Puritan arguments against the length of our Service :—

1. Our Lord reproved long prayers.

No ; He condemned hypocrisy and vain repetition : Christ Himself spent whole nights in prayer.

2. It shortens sermons.

Yes ; but it makes men comprise much matter in few words. The Fathers' Homilies were all short.

3. It is too much for weak people.

People of average strength can quite well bear it.

Hooker's arguments for the length of the Service :—

1. The importance of Divine Prayer requires it.

2. That *all* may attend at least some part of the service.

3. Our Lord did not condemn the length of the Synagogue Services, which equalled ours.]

CIT. XXXIII.—*Instead of such prayers as the primitive Churches have used and those that the Reformed now use : we have (they say) divers short cuts or shreds (i.e. Versicles), rather wishes than prayers.*

1. "The brethren in Egypt," says St. Augustine, "are reported to have many prayers, but *very short*, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in prayer is very necessary, should be wasted or dulled through continuance, if their prayers were few and long." That, then, which St. Augustine allows they condemn.

2. Brief prayers or versicles express the better that quick and speedy expedition, wherewith ardent affections are delighted to present our suits in Heaven, even sooner than our tongues can devise to utter them.

Such base terms as they (T. C. and other Puritans) use, do very ill beseem men of their gravity.

[Summary.—Arguments for the use of Versicles:—

1. According to St. Augustine, the Primitive Church used them.

2. They suitably express the speedy flight of our prayers into Heaven.]

CH. XXXIV:—*Lessons intermingled with our prayers.*

1. (a) Forasmuch as effectual prayer is joined with a vehement intention of the inferior powers of the soul, which cannot therein long continue without pain, it has been therefore thought good to interpose somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any great weariness, and yet each be a spur to other.

(b) For prayer kindleth our desire to behold God by speculation and the mind, delighted with that contemplative sight of God, takes everywhere new inflammations to pray. So that he which prays in due sort is thereby made the more attentive to hear, and he which hears the more earnest to pray.

2. But this intermingling of lessons with prayers is in their taste a thing as unsavoury and as unseemly in their sight, as if the like should be done in suits and supplications before some mighty prince of the world. But the two cases are not parallel; on the one side we have an *earthly* potentate, on the other a great and *divine* King.

3. We must not suppose that what form of speech or behaviour soever is fit for suitors in a prince's court, the same and no other befits us in our prayers to Almighty God.

[Summary.—Reasons for intermingling of Lessons with Prayers :—

1. To prevent weariness.
2. Because the hearing of Lessons is an incentive to prayer.]

CH. XXXV.—*The number of our prayers for earthly things and our oft rehearsing of the Lord's Prayer.*

1. We have of prayers for earthly things in their opinion too great a number.

2. (a) Of such as resorted to Christ on earth, there came not any unto Him with better success than they whose bodily necessities gave them the first occasion to seek relief.

(b) The graces of the Spirit are much more precious than worldly benefits, but yet men, being better able by sense to discern the wants of this present life, than by spiritual capacity to apprehend things above sense, are in that respect the more apt to apply their minds even with hearty affection and zeal at the least unto those branches of public prayer, wherein their own particular advantage is discerned. And by this means they receive a double benefit :—

(1) because that good affection, which things of smaller account have once set on work, is by so much the more easily raised higher : and

(2) the very custom of seeking aid and relief at the hands of God, doth by a secret contradiction withdraw them from endeavouring to help themselves by those wicked shifts which they know can never have His allowance, Whose assistance they seek in prayer.

3. They think it a loss of time to so oft rehearse the Lord's Prayer as in our Liturgy.

(a) We place it in the front of our prayers as a guide and we add it in the end as a complement which fully perfecteth whatsoever may be defective in the rest.

(b) The Lord's Prayer distinguishes Christians from others, and wherever the Christian religion has been received, there this prayer has always been used. For this cause Tertullian and St. Augustine term it "*Orationem legitimam*," the Prayer which Christ's own law has tied His Church to use in the same prescript form of words wherewith He Himself did deliver it.

[Summary.—Why we pray oft for *earthly* things:—

1. Christ readily granted temporal benefits while on earth.

2. Men understand such petitions better than those for spiritual graces.

3. Men are thereby taught to desire spiritual things.

4. By *praying* for earthly things men are drawn from endeavouring to get them by wicked means.

Why we use the Lord's Prayer so oft:—

(1) Because it is the most perfect and important of all prayers.

(2) It distinguishes Christians from all other men.]

CH. XXXVI.—*The people's saying after the Minister.*

1. The people's custom to repeat anything *after* the Minister (e.g. General Confession) they utterly dislike.

2. All will readily acknowledge that at our first access unto God by prayer we should acknowledge meekly our sins, all present being made ear-witnesses of every man's distinct and deliberate assent unto each particular sin.

3. This practice unites the pastor as leader and the people as willing followers of him.

4. As for unpleasantness of sound, if it happen, the good of men's souls either deceives our ears that we note it not, or arms them with patience to endure it. We are not so nice as to cast away a sharp knife, because the edge of it may sometimes grate.

[Summary.—Why the people say *after* the Minister :—

1. That *all* may witness the confession of *each*.

2. That the people may be willing followers of their leader, the Pastor.

CH. XXXVII.—*Our manner of reading the Psalms otherwise than the rest of the Scripture.*

1 and 2 The choice and flower of all things profitable in other books the Psalms do both more briefly contain and more movingly also express. What is there necessary for man to know which the Psalms are not able to teach? Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. This is why we try to make the Psalms especially familiar unto all by often using them—the cause why we inure the people together with their Minister and not the Minister alone to read them.

[Summary.—The Psalms are used more often than other parts of Holy Scripture because they briefly and movingly express all things profitable in the rest of Scripture.]

CH. XXXVIII.—*Of Music with Psalms.*

1. Musical harmony, whether by instrument or by voice, has so pleasing effects in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or

has in it, harmony. Music has an admirable facility to express and represent to the mind, the very standing, rising and falling, the very steps and inflections every way, the turns and variations of all passions whereunto the mind is subject. In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony ; than some, nothing more strong and potent unto good. Music is able to draw forth tears of devotion if the mind be such as can yield them, able both to move and to moderate all affections.

2. The Prophet David judged both poetry and music, as well vocal as instrumental, to be things most necessary for the house of God : the Church likewise retains it as an ornament to God's service, and an help to our own devotion. They which, under pretence of the Law ceremonial abrogated, require the abrogation of instrumental music, approving nevertheless the use of vocal melody to remain, must shew some reason wherefore the one should be thought a legal ceremony and not the other.

3. Antiquity witnesses that music serves not only the spiritual but even the carnal into whose grosser and heavier minds, whom bare words do not easily move, the sweetness of melody makes some entrance for good things. "O the wise conceit of that Heavenly Teacher," says St. Basil, "which hath by His skill found out a way, that doing those things wherein we delight, we may also learn that whereby we profit !"

[Summary.—After the example of David the Church uses both vocal and instrumental music as an ornament to God's service and an help to devotion.]

CH. XXXIX.—*Of singing or saying Psalms and other parts of Common Prayer, wherein the people and Minister answer one another by course.*

1. These interlocutory forms of speech what are they else, but most effectual partly testifications and partly inflammations of all piety?

2. When and how this custom of singing by course came up in the Church, it is not certainly known.

(1) Socrates makes Ignatius, the Bishop of Antioch, in Syria, the first beginner thereof, even under the Apostles themselves. Now Ignatius suffered martyrdom in Trajan's days, and Pliny, Trajan's own vicegerent, writing to him there, affirms, that the only crime he knew of the Churches in Pontus and Bithynia was, they used to meet together at a certain day, and to praise Christ with hymns as a God, *secum invicem*, "one to another amongst themselves." But

(2) Theodoret, who also makes it originate from Antioch, ascribes the invention to two great defenders of the Faith against the Arians, Flavian and Diodore by name.

(3) Plantina, however, testifies that Damasus, Bishop of Rome, began it in his time. It may be that Damasus began the use in the West and Ignatius or Flavian and Diodore in the East.

(4) Philo Judæus declares how the Essenes were accustomed with hymns and praises to honour God, sometime all exalting their voices together in one, and sometime *one part answering another*, wherein, as he thought, they swerved not much from the pattern of Moses and Miriam. Moreover, this singing by course has the authority of Holy Scripture (Isa. vi. 3), "*One cried unto another and said, Holy Holy, Holy is the Lord of Hosts: the whole earth is full of His glory.*" This

custom has served the Church well for twelve hundred years: why reject it now?"

3. Puritan arguments against chanting:—

(1) It is not unlawful for the people all jointly to praise God in the singing of Psalms.

(2) They are not forbidden in Scripture to sing every verse.

(3) It cannot be understood what is sung after our manner.

Hooker's answer—of which three, forasmuch as lawfulness to sing one way proves not another way inconvenient, the former two are true allegations, but they lack strength to accomplish their desire: the third so strong that it might persuade, if the truth thereof were not doubtful.

4. So good and useful is this custom of singing by course which Saints, Councils, and Antiquity have commended, that we cannot lightly banish it. Surely there is more cause to fear lest the want thereof be a maim, than the use a blemish to the service of God.

5. The new custom whereby the Psalms are sung conjointly we do not condemn, but we prefer the well-tried ancient custom to prevail.

[Summary.—Why we sing the Psalms "by course."

1. The custom is helpful.

2. The custom is ancient.

3. The custom is Scriptural.

Get up probable history of the custom carefully, § 2.]

CH. XL.—*Of Magnificat, Benedictus, and Nunc Dimittis.*

1. If the Psalms may reasonably be iterated monthly, the Magnificat, Benedictus and Nunc Dimittis may as well be even daily, because:—

(1) They are songs which concern us so much more than the Songs of David, as the Gospel touches us more

than the Law, the New Testament than the Old. It is thought convenient by them that both they (i.e. the Puritans) and we make day by day prayers and supplications the very same: why not as convenient to magnify the name of God day by day with certain the very selfsame psalms of praise and thanksgiving? either let them not allow the one, or else cease to reprove the other.

2. (2) These songs were the first gratulations wherewith our Lord was joyfully received at His entrance into the world.

(3) They are against the obstinate incredulity of the Jews, the most luculent testimonies that Christian religion has: and (4) They are the only sacred hymns that Christianity has peculiar unto itself, the others being songs too of praise and thanksgiving, but songs wherewith as we serve God, so the Jew likewise.

3. And whereas they tell us these songs were fit for that purpose, when Simeon and Zacharias and the Blessed Virgin Mary uttered them, but cannot so be to us which have not received like benefits: should they not remember how expressly Hezekiah is commended for appointing for daily use in public service the songs of David and Asaph (2 Chron. xxix. 30)! David and Asaph likewise had *special* occasion to use their songs when they first uttered them, but Hezekiah was persuaded, as are we, that the praises of God in the mouths of His Saints are not so restrained to their own particular, but that others may conveniently use them:

First, because (1) the mystical communion of all faithful men is such as makes every one to be interested in those blessings which any one of them receives at God's hands.

(2) When anything is spoken to extol the goodness of God, though the very particular occasion whereupon it

arose comes no more, yet the fountain, continuing the same and yielding other new effects, may serve to make the same words of praise and thanksgiving fit, though not equally in all circumstances fit for both.

(3) Even when there is not as much as the show of any resemblance, nevertheless by often using their words in such manner, our minds are daily more and more inured with their affections.

[Summary.—Why the Canticles are used more often than the other Psalms :—

1. They are of greater importance.
2. They are the first songs which welcomed Christ into the world.
3. They are testimonies against the unbelief of the Jews.
4. They are the only Psalms peculiar to Christianity.

Why they are still suitable for our use :—

1. Because all the members of Christ's Body share the blessings of each.
2. Because all thanksgiving is suitable.
3. Because by the constant use thereof we become inured with the affections of those who first used them.]

CH. XLI.—*Of the Litany.*

1. Following the example of the Jews, the Ancient Church instituted solemn processions.

2. These processions were first begun for the interring of Holy martyrs, and the visiting of those places where they were entombed. And as things invented to one purpose are, by use, easily converted to more, it grew that supplications, with this solemnity for the appeasing of God's wrath and the averting of public evils, were of the Greek Church termed Litanies, Rogations, of the Latin. To the people of Vienna about the year 450 A.D. there befell many grievous pestilences, and Mamercus, the Bishop, in order that the people might supplicate

God, perfected the Rogations or Litanies before in use and added unto them that which necessity then required. In times of pestilence and famine Rogations and Litanies were then the very strength, stay and comfort of God's Church : whereupon in 506 A.D. it was by the Council of Aurelia decreed, that the whole Church should bestow yearly at Pentecost three days in that kind of processional service.

3. But these processions gradually began to be abused, and the Synod of Colen, 1536 A.D., thought better that these and all other supplications or processions should be nowhere used but only within the walls of the House of God.

4. There are no vain and useless petitions in our Litany. T. C. declared it folly to pray for deliverance from lightning and thunder in the middle of winter or from storm and tempest in fine weather and from dangers which do not affect us. Hooker answered :—

(1) What dangers at any time are imminent, God knows and not we. We find by daily experience that those calamities may be nearest at hand, which we imagine to be furthest off :

(2) Or if they are not indeed imminent, yet such miseries as, when present, all men are apt to bewail with tears, the wise by their prayers, should rather prevent.

(3) Even if we for ourselves had a privilege of immunity, true Christian charity requires that whatsoever any part of the world, yea any one of all our brethren elsewhere suffers or fears, the same we account as our own burden. What one petition is there in the whole Litany, whereof we shall ever be able at any time to say that no man living needs the grace or benefit therein craved at God's hands ?

[Summary.—Origin of Litanies :—

1. Early Church instituted processions for the interring of Martyrs' relics, etc.

2. Mamercus, Bishop of Vienna about 450 A.D., caused Litanies to be sung to avert pestilences.

3. Council of Aurelia 506 A.D. ordered Litanies to be sung in procession at Pentecost.

4. Synod of Colen 1536 A.D. restricted processions to the Church.

Why we pray for deliverance from dangers not imminent:—

1. God alone knows what dangers are imminent.

2. We pray to prevent them becoming imminent.

3. We pray on behalf of brethren in any part of the world to whom such dangers are imminent.]

CH. XLII.—*Of Athanasius' Creed and Gloria Patri.*

1. As Irenæus and Tertullian testify, we have from the Apostles received that brief confession of faith (i.e. Gloria Patri) which has been always a badge of the Church, a mark whereby to discern Christian men from Infidels and Jews.

2. Under Constantine the Emperor, about 300 years and upward after Christ, Arius, a priest in the Church of Alexandria, fell into heresy, denying the co-equality and co-eternity of the Son with the Father. He was excommunicated by his bishop, but drew many followers after him. Their greatest opponent was Athanasius, whom, for forty-six years, from the time of his consecration to succeed Alexander, Archbishop of Alexandria, till the last hour of his life, they never suffered to enjoy the comfort of a peaceable day. The heart of Constantine stolen from him. Constantius, Constantine's successor, his scourge by all the ways that malice, armed with sovereign authority, could devise. Under Julian no rest given him. And in the days of Valentinian as little. Crimes there were laid to his charge many. His

judges evermore the selfsame men by whom his accusers were suborned. Forsaken by his brother bishops and prelates. Yet the issue always on his enemies' part, shame; on his, triumph.

3. All sooner or later fell away from soundness of belief: yea, even Hosius, Bishop of Cordova, with whose hand the Nicene Creed itself was set down, so far yielded in the end as even with the same hand to ratify the Arians' confession.

4-5. Even the Synods of Ariminum and Seleucia, when urged by the Emperor, agreed to a certain confession of faith ambiguously and subtilly drawn up by the Arians. Athanasius alone, throughout the course of that long tragedy, was firm and steadfast to Catholic truth. So that this was the plain condition of those times—the whole world against Athanasius and Athanasius against it. Fifty years spent in doubtful trial which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death, God the defender of his innocency, death the finisher of all his troubles.

6. Now although these contentions were the cause of much evil, yet the Church has reaped some good by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave.

[Hooker is wrong in ascribing the authorship of this Creed to St. Athanasius. The Creed was so called because (1) The Arians called the Orthodox Athanasians, and their Creed the Athanasian Creed. (2) It contained the doctrines which St. Athanasius taught and strove for. The author is not really known. Those who follow Waterland's date 420-430 A.D. ascribe the authorship to either (1) Vincentius of Lerins or (2) Honoratus of Lerins. Lerins was a beautiful island off the Riviera

famous in the fifth century for its monastery, in which lived a remarkable band of theologians. Dom Morin, a Benedictine Monk, however, maintains with great learning that the date which satisfies the problem is between 503-543 with Cæsarius of Arles as author.]

7. Arguments for the use of Gloria Patri:—

(1) God is glorified when His excellence above all things is duly acknowledged. Which dutiful acknowledgement of God's excellence, being the very proper subject and almost the only matter purposely treated of in all psalms, if that joyful Hymn of Glory have any use in the Church of God Whose name we therewith extol and magnify, can we place it more fitly than where now it serves as a conclusion to psalms?

8. (2) The form too is ancient. "We must," wrote St. Basil, "as we have received, even so baptise, and as we baptise, even so believe, and as we believe, even so give glory." Baptising we use the name of the Father, Son and Holy Ghost: confessing the Christian Faith we declare our belief in the Trinity: in ascribing Glory, we do the same.

(3) The Gloria Patri is ἀπόδειξις τοῦ ὀρθοῦ φρονήματος, "the token of a true and sound understanding" for matter of doctrine about the Trinity, when in baptising, confessing, giving glory, there is a conjunction of all three, and no one of the three severed from the other two.

9. (4) Against the Arians affirming the Father to be greater than the Son, this form and manner of glorifying God was at that time a strong argument for the truth. Theodoret and Sozomen tell us that, about 349, while some of the Arians retained the orthodox use, others altered its form to Glory be to the Father *by* the Son *in* the Spirit. Leontius, their bishop, remained neutral. Those who favoured the altered form seem to have done so, as

Aëtius did, upon a false surmise that because the Apostle said, "One God *of* whom, one Lord *by* whom, one Spirit *in* whom (1 Cor viii. 6 ; xii. 3, 4, 13), his different manner of speech argues a different nature and being in them of whom he speaks.

10. Really, however, this Arian form, rightly understood, inculcates sound doctrine. For if we respect *God's glory within itself*, it is the equal right and possession of all those, and that without any difference. Yet *touching His manifestation thereof unto us* by continual effects, and our perpetual acknowledgement thereof unto Him likewise by virtuous offices, does not every tongue both ways confess, that the brightness of His glory has spread itself throughout the world *by* the ministry of His Son and is *in* the manifold graces of the Spirit every way marvellous. Again, whatsoever we do to His glory, it is done *in* the power of the Holy Ghost and made acceptable *by* the merit and mediation of Jesus Christ. So that glory to the Father *and* to the Son, or glory to the Father *by* the Son, except when evil minds prevent them, are not the voices of error and schism, but of sound and sincere religion.

11. Indeed St. Basil often used this form and was for this reason claimed by the Arians to be of their party ; however, he amply vindicated his orthodoxy.

12. "Those flames of Arianism," they say, "are quenched, which were the cause why the Church devised in such sort to confess and praise the glorious deity of the Son of God. Seeing therefore the sore is whole, why retain we as yet the plaister ? "

Even so, yet there is still sufficient cause why both the Athanasian Creed and Gloria Patri should remain in use, (1) The one as a most divine explication of the chiefest articles of our belief, the other as an heavenly acclamation of joyful applause to His praises in whom we believe.

(2) As a safeguard against modern heresies. The weeds of heresy being grown unto such ripeness as Arianism was, do even in the very cutting down scatter oftentimes those seeds which for a while lie unseen and buried in the earth, but afterward freshly spring up again no less pernicious than at the first. As one of the ancients wrote concerning Arianism, “*Mortuis auctoribus hujus veneni, scelerata tamen eorum doctrina non moritur*”: “The authors of this venom being dead and gone, their wicked doctrine notwithstanding continues.”

[Summary.—History of Athanasian Creed:—

1. Based on Apostolic Doctrine.
2. Contains the Doctrines which St. Athanasius championed against “the whole world.”
3. Author unknown. If written between (a) 420–430 A.D. either Vincentius of Lerins or Honoratus of Lerins; (b) 503–543 Cæsarius of Arles.

Why we use Gloria Patri often:—

- (1) Because it fittingly sums up all our praises to God.
- (2) Because the form is ancient.
- (3) Because it is a testimony to the soundness of our belief.
- (4) Because it is a witness against the Arians.
- (5) Because it is a safeguard against modern heresies.

The Arian form (Glory to the Father, *by* the Son, *in* the Spirit) inculcates true doctrine, for God has manifested Himself *by* the Son and *in* the manifold graces of the Spirit.]

CH. XLIII—*Our want of particular thanksgiving.*

1. “There are no thanksgivings for the benefits for which there are petitions in our Prayer Book” (T. C.)

(1) We may not take it amiss to be admonished what special duties of thankfulness we owe to God but that to every petition we make for things needful there should be some answerable sentence of thanks provided particularly to follow such requests obtained, either it is

not a matter so requisite as they pretend ; or if it be, wherefore have they not then in such order framed their own Book of Common Prayer ?

(2) Why has Our Lord taught us a form of prayer containing so many petitions of those things which we want and not delivered as many several forms of thanksgiving to serve when anything we pray for is granted ?

2. (3) Indeed, concerning the blessings of God, there is great cause why we should delight more in giving thanks, than in making requests for them, inasmuch as the one has pensiveness and fear, the other always joy annexed. Howbeit, because there are so many graces whereof we stand in continual need, graces which are in bestowing always, but never come to be fully had in this present life, and therefore when all things here have an end, endless thanks must have their beginning in a state which brings the full and final satisfaction of all such perpetual desires :

(4) Because our common necessities are so easily known and the gifts of God so diversely bestowed, it seldom appears what all receive, but what all stand in need of, seldom lies hid : therefore we are not to marvel that the Church do oftener concur in suits than in thanks unto God for particular benefits.

3. (5) Really, however, our daily service, according to the Apostle's own rule (Eph. v. 19 ; Col. iii. 16) consists largely of Psalms and Hymns which constitute one long thanksgiving. They that complain of our reading and singing so many psalms wherein we praise and thank God should of all men be least willing to reprove our scarcity of thanksgivings.

4. " There are no forms of thanksgiving for release of those *common calamities* (e.g. plague, famine) from which we have petitions to be delivered." (T.C.)

For such mighty deliverances we are persuaded we can-

not sufficiently praise God by fore-ordaining some short collect wherein briefly to mention thanks. Our custom, therefore, whensoever so great occasions are incident, is, by public authority, to appoint throughout all churches *special* forms of thanksgiving.

5. The truth is, they wave in and out, no way sufficiently grounded, no way resolved what to think, speak, or write, more than only that because they have taken it upon them, they *must* be opposite.

[Summary.—Our Prayer Book lacks thanksgivings to follow its petitions when granted:—

1. So does the Puritans' Prayer Book.

2. The Lord's Prayer contains petitions without thanksgivings.

3. Endless thanks will be possible only in that life where all our wants are satisfied.

4. We are more conscious of what we want than of the benefits we receive.

5. Our Psalms and Hymns constitute one long thanksgiving.

6. For great deliverances (e.g. from famine) we appoint special forms of thanksgiving.]

CH. XLIV.—*In some things the Matter of our Prayer, as they affirm, unsound.*

Objections: 1. The words in the Te Deum, "When thou hadst overcome the sharpness of death . . . all believers." This gives countenance to their error, who think that the faithful, which departed this life before the coming of Christ, were never till then made partakers of joy, but remained all in that place which they term the "Lake of the Fathers."

CH. XLV.—*First objection answered.*

1. Grace in this life is a preparation unto *Glory in the life to come*. The Kingdom of Heaven Christ "opened"

to the world in such sort, that whereas none can possibly without Him attain Salvation, by Him, "all that believe" are saved. Christ suffered in order to open the doors of the Kingdom of Heaven which our iniquities had "shut up." But because by *ascending after that the sharpness of death* was overcome, He took the very *local possession* of glory, and that *to the use of all that are His*, even as Himself before had witnessed, "I go to prepare a place for you" (St. John xiv. 2) : cf. St. John xvii. 24 : it appears *that when Christ did ascend* He then *most liberally opened* the Kingdom of Heaven, *to the end* that with Him and by Him all believers might reign.

2. In what estate the Fathers rested which were dead before, it is not hereby either one way or other determined. All we can rightly gather is, that as touching their souls what degree of joy or happiness soever it pleased God to bestow upon them, *His Ascension*, which succeeded, procured theirs, and theirs concerning the body must needs be *not only of* but after His. Christ's "opening the Kingdom of Heaven" and His entrance thereinto was not only to His own use but for the benefit of "all believers."

[**Summary.**—Christ's Ascension brought joy to the faithful who had died before and His Ascension procured theirs. When He ascended He then most liberally opened the Kingdom of Heaven to all believers.

The State of the Fathers, however, who died before Christ's Ascension is not determined.]

CH. XLVI.—*Obj.* 2.

In our Liturgy request is made that we may be preserved "from sudden death." This seems frivolous, because the godly should always be prepared to die.

1. We ought rather to beg God that we die, not as

Absalom or Ananias and Sapphira died, but as Jacob, Moses, Joshua, or David, who leisurably ending their lives in peace, prayed for their posterity ; consoled those nearest unto them ; strengthened men in the fear of God ; taught the world no less virtuously how to die, than they had done before, how to live.

2. Sudden death prevents a special preparation for our departure from this life, enables us not to counsel our friends and to pray, “ O let us die the death of the righteous.”

3. Thus our prayer against sudden death imports a twofold desire : first, that death, when it comes, may give us some convenient respite ; and secondly, if that be denied us of God, yet we may have wisdom to provide always beforehand that those evils overtake us not, which sudden death brings upon careless men, and that although it be sudden in itself, nevertheless, *in regard of our prepared minds*, it may not be sudden.

[Summary.—Prayer for deliverance from sudden death requests :—

1. That *as to time* it may not be sudden, so that

(a) we may teach others how to die.

(b) we may specially prepare ourselves for death.

2. That we may always be ready to die, so that death, though sudden as to time, yet may never be sudden *in regard of our prepared minds*.]

CH. XLVII.—*Obj.* 3.

1. Request is made that God would give us those things which for our unworthiness we dare not ask. “ This,” they say, “ carries with it the note of popish, servile fear, and savours not of that confidence and reverend familiarity that the children of God have, through Christ, with the Heavenly Father.”

2. In reference to other creatures of this inferior world man’s worth and excellency is admired. Compared

with God, the truest inscription of man is that of David, "Universa vanitas est omnis homo" (Ps. xxxix. 5). As humility is in suitors a decent virtue, so the testification thereof not only argues a sound apprehension of His supereminent glory and majesty before whom we stand, but gives also into His hands a kind of pledge or bond for security against our unthankfulness, the very natural root whereof is always either ignorance, dissimulation or pride, when we think ourselves *worthy* of that which mere grace and undeserved mercy bestows. In prayer, therefore, to abate so vain imaginations with *the true conceit of unworthiness*, is rather to prevent than commit a fault.

3. Is it a fault that the consideration of our unworthiness makes us fearful to open our mouths by way of suit to Almighty God when we remember that men of inferior degree can neither speak nor stand before their superiors without fear? What, indeed, shall we say of the fear of Job, and Elihu, of the Publican and St. Peter?

4. But even when we do that which we tremble to do, and ask those things which we dare not ask, the knowledge of our own unworthiness is not without belief in the merits of Christ. With that true fear which the one engenders, there is coupled true boldness, and encouragement drawn from the other. O happy mixture, that neither boldness can make us presume as long as we are kept under with the sense of our own wretchedness: nor, while we trust in the mercy of God through Christ, fear be able to tyrannise over us! As, therefore, our fear does not exclude that boldness which becometh Saints: so if their familiarity with God does not savour of this fear, it draws too near that irreverend confidence wherewith true humility can never stand.

[Summary.—In this life men of humble rank approach

persons of high degree with humility and fear. How much greater the fear, then, wherewith men ought to address God! Coupled with this godly fear, however, there is true boldness, through the merits of Christ.]

CH. XLVIII.—*Obj.* 4.

1. Request is made that we may evermore be defended from *all* adversity. “For this,” say they, “there is no promise in Scripture, and therefore it is no prayer of faith, or of the which we can assure ourselves that we shall obtain it.”

2. Prayer consists not only in asking petitions of God, but sometime in admiring Him, sometime in blessing Him and giving Him thanks, sometime in exulting in His love, sometime in imploring His mercy. All these different elevations of spirit unto God are contained in the name of prayer.

3. Now no prayer is acceptable with God unless it be joined with belief in Christ. The prayers of the just are accepted always, but not always those things granted for which they pray, because it is for their good oftentimes that their petitions do not take place.

4. To think we may pray unto God for nothing but what He has promised in Holy Scripture we shall obtain, is an error. For of prayer there are two uses:—

(1) It serves as a means to procure those things which God has promised to grant when we ask, and

(2) It serves as a means to express our lawful desires also towards that which, whether we shall have or no, we know not till we see the event. Things in themselves impossible, unholy or unseemly we may not ask. Whereas, contrariwise, when things, of their own nature contingent and mutable, are by the secret determination of God appointed one way, though we the other way make our prayers, and consequently ask those things of God which

are *by this supposition* impossible, we, notwithstanding, do not hereby in prayer transgress our lawful bounds.

5. Christ has set us an example of both these uses of prayer, e.g. (1) In St. John xvii. 1, 2 ("Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him"), He prays for the promise given in Psalm ii. 8 ("Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession"), since He knew that the necessary means to effect the promise were His prayers.

(2) In St. Matthew xxvi. 39 (" . . . O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.") Christ prays for the removal of that bitter cup, which cup He tasted, notwithstanding His prayer.

6. To shift off this example the Puritans answer *first*, "that as other children of God, so Christ, had a promise of deliverance *as far* as the Glory of God in the accomplishment of His vocation would suffer." Hooker replies that we ourselves have the promise of God to be evermore delivered from all adversity: see Deuteronomy vii. 15 ("The Lord shall take from thee all infirmities").

7. *Secondly*, they say, "prayer ought only to be made for deliverance from this or that particular adversity, whereof we know not but upon the event what the pleasure of God is." Hooker points out that this rule quite overthrows their other principle wherein they require unto every prayer an assurance to obtain the request. If we know not what God will do, it follows that for any assurance we have, He may do otherwise than we pray. We may therefore faithfully pray for that which we cannot be sure God will grant.

8. *Thirdly*, "to pray in such sort is but idly misspent labour, because God already has revealed His will touching this request, and we know that the suit is denied before we make it."

This is not true, for Christ was not ignorant of the sufferings He had to undergo when He prayed that the cup might pass from Him; see St. John xviii. 4 ("Jesus therefore, knowing all things that should come upon Him . . .").

9. To what intent then was His prayer, which plainly testifies so great willingness to avoid death? Now in Christ there is both a divine and a human will, otherwise He were not both God and man. The Monothelites were condemned as heretics for holding that Christ had but one will. It was but natural that the human will of Christ should crave deliverance from the awful sufferings He was to endure.

10. In the human will of Christ there were two actual desires, the one avoiding and the other accepting death. Consider death in itself, and nature taught Christ to shun it; consider death as a mean to procure the salvation of the world, and mercy works in Christ all willingness of mind towards it. In these two desires there can be no repugnant opposition.

11. Prayers, then, are sometime a presentation of mere desires, sometime a mean of procuring desired effects at the Hands of God. Hence, according to Christ's example, we are not afraid to pray for those things which we have no sure nor certain knowledge He will grant us.

12. *Obj.* 5. We may not pray in this life to be free from all sin, because we must always pray, "Forgive us our sins." St. Paul, knowing this full well, nevertheless prayed that the Church of Corinth might not do any evil (2 Cor. xiii. 7: "Now I pray to God that ye do no

evil"). It is our frailty that in many things we all do amiss, but a virtue that we would do amiss in nothing. They pray in vain to have sin pardoned which seek not also to prevent sin by prayer, even every particular sin by prayer against all sin, unless they can name some transgression wherewith we ought to have truce. True, we cannot be free from all sin *collectively*, yet distributively all great and grievous offences one by one both may and ought to be by all means avoided. So that in this sense to be preserved from all sin is not impossible.

13. Even though the godly must suffer persecution and tribulations (2 Tim. iii. 12: "All that will live godly in Christ Jesus shall suffer persecution") and (Acts xiv. 22: "We must through much tribulation enter into the Kingdom of God"), and though we are to rejoice when we fall into divers temptations, since we may turn these to good account (James i. 2, 3: "Count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience"), yet, we should ever pray with David, "Lord, remove from me shame and contempt" (Ps. cxix. 22). To the flesh all affliction is naturally grievous (Heb. xii. 2: "Now no chastening for the present seemeth to be joyful, but grievous"). Therefore nature also which causes us to fear, teaches us also to pray against all adversity. If, then, all adversity is in itself against nature, what should hinder us to pray against it, although the providence of God turns it often unto the great good of many men?

[Summary.—Prayer has two uses:—

1. To procure the things God has promised.
2. To seek those things which God has not expressly promised.

One of the things God has promised is deliverance from all adversity (Deut. vii. 15).

We may ask for things not definitely promised by God if they be not impossible in themselves.

N.B.—Christ prayed for the cup of suffering to pass from Him, yet, “knowing all things,” He knew He was to drink it to the dregs. Why, then, did He pray for its removal?

In Christ there were two wills, the human and the Divine (Monothelites believed there was only one). It was according to His human will that He naturally shrank from death. He endured it for our sakes. Why we pray for deliverance from *all* adversity:—

1. Because there is no transgression wherewith we ought to have a truce.
2. Because St. Paul so prayed for the Church of Corinth.
3. Because Nature, by fearing all affliction, thus teaches us so to pray.]

CH. XLIX.—*Obj.* 6.

Prayer that *all* men may find mercy, and of the will of God, that *all* men might be saved. “This,” say they, “is impossible, because some are the vessels of wrath to whom God will never extend His mercy.”

1. By entreating for mercy towards *all*, we declare that affection wherewith Christian charity thirsts after the good of the whole world; we discharge that duty which the Apostle himself imposes on the Church as a *commendable* office, a sacrifice *acceptable* in God’s sight, whose desire is “to have all men saved” (1 Tim. ii. 3), a work most suitable with His purpose who gave Himself a ransom *for all*, and a forcible means to *procure the conversion* of all such as are not yet acquainted with that truth which must save their souls.

2. There is in the knowledge both of God and man this certainty, that life and death have divided between them the whole body of mankind. What portion either of the two has, God Himself knows: who are the heirs

of the Kingdom of God, who, castaways, He alone knows. However, concerning the state of all men with whom we live, we may till the world's end, *for the present*, always presume, that *as far as in us there is power to discern* what others are, the safest axioms for charity to rest itself upon are these : " He which believeth already is " ; and, " he which believeth not as yet may be the child of God." It does not become us to condemn any man, seeing there is always the possibility of repentance and consequent forgiveness. Charity, therefore, which " hopeth all things," prays also for all men.

3. Our prayers for all men do include both them that shall find mercy and them also that shall find none. In regard to these latter, if any man doubt how God should accept such prayers in case they be opposite to His will, our answer is, that such suits God accepts in that they are conformable unto His *general inclination*, which is that all men might be saved, yet always He grants them not, forasmuch as there is in God sometimes a more private *occasioned will* which determines the contrary.

4. We ought in all things to frame our wills to the will of God. For, of ourselves, being so apt to err, the only way which we have to straighten our paths is by following the rule of His will, whose footsteps naturally are right.

5. When, therefore, we pray for all men's salvation, which is His desire, we do not herein oppose ourselves, although His secret determination haply be against us : we meekly submit unto His most gracious will and pleasure.

6. In praying for all men we but follow the rule of the Ancient Church.

[Summary.—Why we pray for the salvation of *all* men :—

1. Christ willeth "*all* men to be saved."

2. Christ died for *all* men.

3. God alone knows who will be saved ; we must not condemn any one.

4. We pray for the salvation of all men only if this be in accordance with His will.

5. Early Church so prayed.]

CH. L.—*Of the Name, the Author, and the force of Sacraments ; which force consisteth in this, that God hath ordained them as means to make us partakers of Him in Christ, and of life, through Christ.*

1. The Church is to us that very mother of our new birth, in whose bowels we are all bred, at whose breast we receive nourishment through the Word and Sacraments.

2. A Sacrament, properly understood, imports two things (1), the substance of the ceremony itself, which is visible.

(2) And besides that the inward spiritual grace . . . that sacred and secret gift which we thereby receive from God.

None but the Church can administer those ceremonies as Sacraments which are not thought to be Sacraments by any but by the Church.

3. Grace is the very end for which these heavenly mysteries were instituted.

Sacraments are the powerful instruments of God to eternal life. As our natural life consists in the union of the body with the soul, so our life supernatural in the union of the soul with God. And, since there is no union of God with man without Christ, who is both God and Man, we shall consider :—

(a) how God is in Christ, then

(b) how Christ is in us, and

(c) how the Sacraments do serve to make us partakers of Christ.

[Summary.—A Sacrament has two parts :—

1. The outward visible sign.
 2. The inward spiritual grace.
- Grace is the *end* of all Sacraments.

Sacraments are the powerful instruments of God to eternal life.

Divine life is effected through union with God.

Union with God is effected through union with Christ, both God and Man.

Union with Christ is effected through the Sacraments.

Hence, Hooker considers :—

- (1) How God is in Christ.
- (2) How Christ is in us.
- (3) How the Sacraments make us one with Christ.

CH. LI.—*That God is in Christ by the personal incarnation of the Son Who is very God.*

1. "The Lord our God is but one God." In which indivisible unity notwithstanding we adore the Father as being altogether *of Himself*, we glorify the Son as *of the Father* and magnify the Holy Ghost, eternally *proceeding from both*. Seeing therefore the Father is of none, the Son is of the Father and the Spirit is of both, they are by these their several properties really distinguishable each from other. For the substance of God with this property *to be of none* makes the Person of the Father; the very selfsame substance in number with this property *to be of the Father* makes the Person of the Son; the same substance, having added unto it the property of *proceeding from the other two*, makes the Person of the Holy Ghost. So that in every Person there is implied both the *substance* of God which is one, and also that *property* which causes the same person really and truly to differ from the other two. Every person has His own subsistence which no other besides has, although there be others besides that are of the same substance, e.g. no man but Peter can be the person

which Peter is, yet Paul has the selfsame nature which Peter has.

2. It was the Son, who is very God, which became incarnate, not the Father, nor the Holy Ghost (St. Matt. xvi. 16: "Thou art the *Son* of the living God." St. John i. 14: "The *Word* was made flesh and dwelt among us"). The Incarnation may neither be granted to any person but only one, nor yet denied to that nature which is common unto all Three.

3. Thus divine nature assumed human, that so God might be in Christ, reconciling to Himself the world (2 Cor. v. 19). By means of His human nature the Saviour now makes intercession to God for sinners and also exercises dominion over all men with a true, a natural and a sensible touch of mercy.

[Summary.—How God is in Christ:—

The Three Persons of the Godhead are one yet distinguishable as to their *properties*, i.e.

(1) The Substance of God with this property, *to be of none*, makes the Person of the Father.

(2) The same Substance with this property, *to be of the Father*, makes the Person of the Son.

(3) The same Substance with this property, *proceeding from the Father and the Son*, makes the Person of the Holy Ghost. Now the Son, who is very God, became incarnate and thus united God and man in one Person, Christ Jesus.]

CH. LII.—*The misinterpretations which heresy hath made of the manner how God and man are united in one Christ.*

1. For five hundred years after Christ, the Church was almost troubled with nothing else saving only with care to preserve this Article from the sinister construction of heretics. When the light of the Nicene Council had dispelled the mists of Arianism, it was not long ere

Macedonius denied the Divinity of the Holy Ghost ; and not long ere Apollinarius denied Christ's true humanity. In refutation of which impieties, when Athanasius, Basil, and the two Gregories had sufficiently cleared the truth, there followed hereupon a final conclusion, whereby those controversies, as also the rest, which Paulus Samosatenus, Sabellius, Photinus, Aëtius, Eunomius, and the Semi-Arians had from time to time stirred up since the Council of Nice, were both privately, first at Rome in a smaller Synod, and afterwards at the great Council of Constantinople A.D. 381, brought to a peaceable end. At which Council 150 bishops agreed to our present Nicene Creed, a sovereign preservative of God's people from the venomous infection of heresy.

2. Thus in Christ the verity of God and the complete substance of man, were, with full agreement established, till such time as the heresy of *Nestorius* broached itself, *dividing Christ into two persons*, the Son of God and the Son of Man. That the selfsame person, which verily is man, should properly be God also, and that, by reason, not of two persons linked in amity, but of two natures, human and divine, conjoined in one and the same person, the God of Glory may be said as well to have suffered death as to have raised the dead, the Son of Man, as well to have made, as to have redeemed the world, Nestorius in no case would admit.

3. That which deceived Nestorius was want of heed to the first beginning of that admirable combination of God with man, "The Word was made flesh and dwelt *in us*." St. John uses the plural number, men for manhood, *us* for the *nature* whereof we consist. It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then it would of necessity follow, that there are, in Christ, two persons, the one assuming, and the other assumed ; the Son of

God assumed a man's *nature* to His own Person and therefore took *semen*, the seed of Abraham, the very first original element of our nature, before it was come to have any personal human subsistence. By taking only the *Nature* of man He still continues *one person*, and only changes the manner of His subsisting, which was before in the mere glory of the Son of God and is now in the habit of our flesh.

Since, then, Christ has no personal subsistence but one, whereby we acknowledge Him to have been eternally the Son of God, we must of necessity apply to the person of the Son of God, even that which is spoken of Christ according to His human nature, e.g. according to the flesh the *Son of God* was born of the Blessed Virgin Mary, baptized of John, by Pilate adjudged to die, and executed by the Jews.

Christ is a Person both divine and human, howbeit not therefore two persons in one, neither both these in one sense, but a person divine, because He is *personally* the Son of God, human, because *He has* really *the nature* of the children of men. In Christ, therefore, "there is," says Paschasius, "a twofold substance, not a twofold person, because one person extinguisheth another, whereas one nature cannot in another become extinct." It was the infinite worth of the sacrifice of the *Son of God* which wrought our Salvation.

4. Forasmuch as St. Cyril, the chiefest of those 200 bishops assembled in the Council of Ephesus which condemned Nestorianism, 431, had in his writings against the Arians avouched that the Word or Wisdom of God ¹has *but one nature* which is eternal, and whereunto He assumed flesh: again, forasmuch as the same Cyril had given instance in the body and soul of man no farther than only to enforce by example against Nestorius, that a visible and an invisible, a mortal and

an immortal substance may united make *one person*: the words of Cyril were so taken as though he taught, that even as in us the body and soul, so, in Christ, God and man make but *one nature*. This was the error of Eutyches, condemned by the Council of Chalcedon A.D. 451. He taught that Christ's human nature was swallowed up in the divine, so that our Lord was God only, not man also. Christ's divine and human natures, from the moment of their first combination, have been, and are for ever, inseparable.

[Summary.—*Arianism*, which denied the divinity of Christ, condemned by the Council of Nicæa, 325 A.D.

Macedonianism, which denied the divinity of the Holy Ghost, and

Apollinarianism, which denied Christ's true humanity, condemned by Council of Constantinople, 381 A.D.

Nestorianism, which divided Christ into two *persons*, condemned by Council of Ephesus, 431 (truth is there are in Christ two *natures*, not persons; the Son of God took to Himself human nature—semen—not a human person: these two natures make one person).

Eutychianism, which denied to Christ two natures, condemned by Council of Chalcedon, 451.]

CH. LIII.—*That by the union of the one with the other nature in Christ there groweth neither gain nor loss of essential properties to either.*

I. The sequel of which conjunction of natures in the person of Christ makes no such mutual infusion as really causes the same natural operations or properties to be made common unto both substances, but whatsoever is natural to Deity the same remains in Christ uncommunicated unto His manhood, and whatsoever natural to manhood, His Deity thereof is incapable. Hence, to that nature which Christ took of the Blessed

Virgin Mary we ascribe the hunger and thirst He felt, the tears He shed, etc., but the working of miracles, etc., to His other nature which was in the beginning.

2. St. Cyril plainly teaches this. "His two natures," he wrote, "have knit themselves the one to the other, and are in that nearness as incapable of confusion as of distraction. Flesh is not become God, but doth still continue flesh, although it be now the flesh of God."

3. Some things Christ does merely as God, some things merely as man, some things jointly as both God and man. Hooker lays it down as a rule or principle whereby to decide all doubts and questions about the union of natures in Christ, that of both natures there is a *co-operation* often, an *association* always, but never any mutual *participation* whereby the properties of the one are infused into the other.

4. Sometimes in Holy Scripture and in the writings of the Fathers we find attributed to God what the manhood of Christ claims or to man what His Deity has right unto, e.g. St. Paul says of the Jews, "they crucified the Lord of Glory," whereas divine nature is not capable of death: or again, the Son of *Man* while still on earth affirms that the Son of Man was in heaven at the same instant, whereas ubiquity is impossible with man. (=Communicatio idiomatum).

The explanation is that in such phrases the concrete names, God and man, do take interchangeably one another's room. Howbeit, as oft as we attribute to God what the Manhood of Christ claims, or vice versâ, we understand by the name of God and the name of Man neither the one nor the other nature, but the *whole* person of Christ, in whom both natures are.

[Summary.—The operations of both natures in Christ, however, are distinct, e.g. as man, not as God, He experienced hunger and thirst: on the other hand, it was as God, not as

man, that He worked miracles. Sometimes, however, He acted as both God and man.

Thus of both natures there is a *co-operation* often, an *association* always, but never any mutual *participation* whereby the properties of the one are infused into the other.

The *Communicatio idiomatum* is the error of attributing to Christ *as man* what is only possible to Him *as God*, e.g. "They crucified the Lord of Glory," whereas divine nature is not capable of death.]

CH. LIV.—*What Christ hath obtained according to the flesh, by the union of His flesh with Deity.*

1. By the union of His flesh with Deity there is bestowed on Christ a threefold gift :—

(1) The gift of eternal generation.

(2) The gift of union.

(3) The gift of unction.

2. By the gift of *eternal generation* Christ has received of the Father one and the selfsame substance, which the Father has of Himself unreceived from any other : which substance has been bestowed naturally and eternally, not by way of benevolence and favour, as the other gifts both are.

3. The *union of Deity with manhood* is by grace, because there can be no greater grace shewn towards man, than that God should vouchsafe to unite to man's nature the person of His only begotten Son. Because "the Father loveth the Son" as man, He has, by uniting Deity with manhood, "*given* all things into His hands." It *pleased* the Father that in Him "all fulness should dwell." "As the Father hath life in Himself," the "Son in Himself hath life also" by the *gift* of the Father. Thus by virtue of this gift of union man is really made God.

4. This union, however, does not alter the higher nature, for God is not subject to change : it but adds

perfection to the weaker, to the nobler no alteration at all.

5. The very cause of His taking upon Him our nature was to change it, to better the quality, and to advance the condition thereof, although in no sort to abolish the substance which He took, nor to infuse into it the natural forces and properties of His Deity.

6. But to come to the grace of *unction*. Did the parts of our nature, the soul and body of Christ, receive by the influence of Deity wherewith they were matched no ability of operation, no virtue or quality above nature? There is no doubt but the Deity of Christ has enabled that nature which it took of man to do more than man in this world has power to comprehend.

7. The Soul of Christ, that saw in this life the face of God, was, through the presence of Deity, filled with all manner of graces and virtues, in that unmatched degree of perfection, for which of Him we read it written, "That God with the oil of gladness anointed Him above His fellows."

8, 9. As God, then, has in Christ unspeakably glorified the nobler part of our nature, so likewise He has the meaner part, the very body of man; yet for this reason we may not say that in Heaven His glorious Body has now power to present itself in all places and to be everywhere at once present; glorified though it is, yet a body still it continues, a body consubstantial with our bodies, a body of the same nature and measure which it had on earth.

10. To gather, therefore, into one sum all that hitherto has been spoken, there are but four things which concur to make complete the whole state of our Lord Jesus Christ:—

(1) His Deity.

(2) His manhood.

- (3) The conjunction of both.
- (4) The distinction of the one from the other, though joined in one.

Four principal heresies there are which have in those things withstood the truth:—

1. *Arianism*, which denied the Divinity of Christ—condemned by the Council of *Nicæa*, 325 A.D., which declared Christ to be truly (ἀληθῶς) God.

2. *Apollinarianism*, which denied His true manhood—condemned by the Council of *Constantinople*, 381 A.D., which declared Christ to be perfectly (τελέως) man.

3. *Nestorianism*, which separated Christ's two natures, making Him two persons—condemned by the Council of *Ephesus*, 431 A.D., which declared Christ's two natures indivisibly (ἀδιαίρετως) united in one person.

4. *Eutychianism*, which confounded the two natures, making them one composite nature—condemned by the Council of *Chalcedon*, 451 A.D., which declared that in Christ there are two distinct natures without confusion (ἀσυγχύτως).

We conclude, therefore, that to save the world, it was of necessity the Son of God should be thus incarnate, and that God should so be in Christ, as has been declared.

[Summary.—By the conjunction of Deity with manhood a threefold gift is bestowed on Christ:—

1. *The gift of eternal generation*—The Father has bestowed on Christ “the ‘substance’ of God.”
2. *The gift of Union*—this union of Deity with manhood does not change the Deity but elevates the manhood.
3. *The gift of Unction*—by this union Christ's human nature was undoubtedly enabled to do more than otherwise it was capable of. However, we may not from this assume that Christ's Body in Heaven is now capable of ubiquity.

Heresy.

Arianism	ἀληθῶς	truly	God	Nicæa, 325.
Apollinarianism	τελέως	perfectly	Man	Constantinople, 381.
Nestorianism	ἀδιαιρέτως	indivisibly	Of both	Ephesus, 431.
			one	
Eutychianism	ἀσυγχύτως	distinctly	In that	Chalcedon, 451.
			one, both	

CH. LV.—*Of the personal presence of Christ everywhere and in what sense it may be granted He is everywhere present according to the flesh.*

1, 2. Nothing created can possibly be unlimited, or can receive any such accident, quality or property as may really make it infinite.

3. Impossible it is that God should withdraw His presence from anything, because the very substance of God is infinite. He fills Heaven and earth, although He take up no room in either, because His Substance is immaterial. We realise this presence of God partly by reason, partly and more perfectly by faith.

4. Seeing, then, that the property of omnipresence belongs only to the infinite and unlimited, this property must cleave *only* to the *Deity* of Christ. It follows, therefore, that Christ *as man* cannot possibly be everywhere present, since, as such, He must be subject to limitation and restraint. Christ is essentially present with all things in that He is very God, but not present with all things as man, because man is finite and limited.

5. If Christ were present everywhere as man, He would not be true man ; the nature and quality of His manhood would be different from that of other men.

6. Again, if Christ were present everywhere as man, there is no other way how it should be but either

(1) by the grace of union with Deity or

(2) by the grace of unction received from Deity.

But we have seen—

(1) that the two natures are distinct ; what belongs to the one nature is not really infused into the other :

(2) that the grace of unction, though it makes Him a man more excellent than we are, yet takes not from Him the nature and substance that we have ; they cause not His soul nor body to be of another kind than ours is.

The Substance of the Body of Christ has but a local presence. It was not, therefore, everywhere seen, nor did it everywhere suffer death, everywhere it could not be entombed, it is not everywhere now, being exalted in Heaven. If His majestic body have now any such new property, by force whereof it may everywhere really even *in Substance* present itself, or may at once be in many places, then has the majesty of His estate extinguished the verity of His nature. With this agree the words of Tertullian and St. Augustine. "The man Christ Jesus," says St. Augustine, "spreadeth not out Himself into all places."

7. But there are people who think it as infallibly true that Christ is everywhere present as man, which, peradventure, *in some sense* may be well enough granted. As *God-Man* Christ is everywhere present :—

(1) By virtue of *His Conjunction* with Deity. His human and divine natures are never severed, and inasmuch as that infinite Word is not divisible into parts, it could not in part but must needs be *wholly* incarnate, and consequently, wheresoever the Word is, it has with it Manhood.

The Person of Christ is whole, perfect God and perfect man wheresoever, although the parts of His Manhood, being finite, and His Deity infinite, we cannot say that the *whole of Christ* is simply everywhere, as we may that His Deity is, and that His Person is by force of Deity. His presence as man *by way of conjunction* with Deity is in some sort presence.

8. (2) By Virtue of His *co-operation* with Deity in

all things. The Deity of Christ, which, before our Lord's incarnation, wrought all things without man, now works nothing wherein the nature which it has assumed is either absent from it or idle. Christ, as Man, has all power in heaven and earth given Him (St. Matt. xxviii. 18). This government He exercises both as God and man; *as God*, by essential presence with all things; *as Man*, by co-operation with that which essentially is present. Touching the *manner* how He works as Man in all things; the principal powers of the soul of man are the will and understanding; Christ's will assents unto all things and from His understanding nothing which Deity works is hid; so that by *knowledge and assent* the soul of Christ is present with all things which the Deity of Christ works.

9. (3) By virtue of *the merits of the sacrificed body of Christ*. Since Christ's sacrificed body was that of the Son of God, this gives it a *presence of force and efficacy* throughout all generations of men. But though nothing be *actually* infinite in substance but God only in that He is God, yet as every line by possibility of extension is infinite, so there is no stint which can be set to the value or merit of the sacrificed body of Christ, it has no measured certainty of limits, bounds of efficacy unto life it knows none, but is also itself infinite in *possibility of application*. Christ is present with His Church always, even to the end of the world, fully as God, as Man in the sense which has been shown.

[Summary.—Why Christ cannot be present everywhere *as Man* :—

1. Because Man is finite and limited.
2. Because if Christ were present everywhere as man He would not be *true* man.
3. Because the Body of Christ has but a local presence.
Christ is ubiquitous as God-man :—

1. Through the union of His Divine and Human Natures, which are one and not severed.

2. Through His *conjunction* with Deity *in all things*.

3. Through the merits of His Sacrificed Body, which is infinite in possibility of application.]

CH. LVI.—*The union or mutual participation which is between Christ and the Church of Christ in this present world.*

1. Participation is that inward hold which Christ has of us and we of Him, in such sort that each possesses other by way of special interest, property and inherent copulation. For plainer explication whereof we may assume as already sufficiently proved these two principles :—

(1) Every original cause imparts itself unto those things which come of it.

(2) Whatsoever takes being from any other, the same is, after a sort, in that which gives it being.

2. Now the Persons of the Trinity are not three particular substances to whom one *general* nature is common, but three that subsist by one substance *which itself is particular* ; yet they all Three have it, and their several ways of having it are that which makes their personal distinction. The Father, therefore, is in the Son, and the Son in Him, they both in the Spirit, and the Spirit in both them. The Son is in the Father, as light in that light out of which it flows without separation ; the Father is in the Son as light in that light which it causes and does not leave. Hence the Son lives by the Father.

3. Again, since all things do accordingly love their offspring in proportion as themselves are more or less contained in it, He, which is in the Father by eternal derivation of being and life from Him, must needs be in Him through an eternal affection of love.

4. His Incarnation causes Him also *as man* to be now

in the Father, and the Father to be in Him. Thus Christ is in the Father both as the personal Word of God and as the natural Son of Man.

5. Hooker having considered how Christ is in God, now proceeds to show:—

(1) How *all things* are in God.

(2) And *man* in particular.

(1) God has His influence in the very essence of all things, without which influence of Deity supporting them their utter annihilation could not but follow, for of Him all things have both received their first being and their continuance to be what they are. All things are, therefore, partakers of God, they are His offspring, His influence is in them.

All three Persons of the Godhead have each their influence in all things: the Father, as Goodness, the Son, as Wisdom, the Holy Ghost, as Power, do all concur in every particular outwardly issuing from that one only glorious Deity which they all are. For that which moves God to work is Goodness, and that which orders His work is Wisdom, and that which makes perfect His Work is Power.

All things, therefore, which God has made are in that respect the offspring of God: they are *in Him* as effects in their highest cause. He likewise actually is *in them*, the assistance and influence of His Deity is their life.

6. (2) Now by *saving efficacy* men are God's *special* offspring. By nature we are the sons of Adam; by grace and favour the sons of God. The sons of God have God's own natural Son as a second Adam from Heaven, whose race and progeny they are by spiritual and heavenly birth. These are in God as in their Saviour and not as in their Creator only. It was the purpose of His *saving* Goodness, His *saving* Wisdom, and His *saving* Power which inclined itself towards them.

7. Divine life, as all else, comes originally *from* the Father, *by* the Son, *through* the Spirit (1 John v. 11: "And this is the record, that God hath given to us eternal life, and this life is in His Son"). Which three St. Peter comprehends in one, "the participation of divine Nature" (2 Pet. i. 4). We are therefore in God through Christ:—

(1) *Eternally*, according to the purpose whereby we were chosen to be made His in this present world, before the world itself was made, through the *knowledge* which is had of us and the *love* which is borne towards us from everlasting.

(2) *Actually* only from the time of our actual adoption into the body of His Church. The Church is Christ's body; we its members; if the member be severed from the body it withers. We are, therefore, adopted Sons of God to Eternal life by participation of the only-begotten Son of God, whose life is the well-spring and cause of ours (St. John xiv. 19: "Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also").

It is too cold an interpretation whereby some men expound our being in Christ to import nothing else, but only that the self-same nature which makes us to be men, is in Him, and makes Him man, as we are. The union between Christ and His Church is much closer; indeed the Church is in Christ, as Eve was in Adam. God made Eve of the rib of Adam: so also is His Church formed out of the very flesh, the very wounded side of the Son of Man. So close indeed is the union between Christ and His Church that the words of Adam may be fitly the words of Christ concerning the members of His Church, "flesh of my flesh, and bone of my bone," a true native extract out of mine own body.

We derive from Adam not Adam's *person* but his

nature. Christ had Adam's nature, as we have, but incorrupt, and He transmits that incorrupt nature from His own person into all that belong to Him.

8. That which quickens us is the Spirit of the second Adam, His flesh that wherewith He quickens. That which in Him made our nature incorrupt was the union of His Deity with our nature. And in that respect the sentence of death and condemnation, which only takes hold upon sinful flesh, could not possibly extend unto Him. This caused His voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice (Heb. ix. 14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?") Seeing, therefore, that Christ is in us as a quickening Spirit, the first degree of Communion with Christ must needs consist in the participation of His Spirit, which Cyprian in that respect well terms *germanissimam Societatem*, the highest and truest society that can be between man and Him which is both God and Man in one.

9. St. Cyril, duly considering these things, reproves those who taught that only the Deity of Christ is the vine, whereupon we, by faith, do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance. Indeed, even from the flesh of Christ, our very bodies do receive that life which shall make them glorious at the latter day. Our corruptible bodies could never live the life they shall live were it not that here they are joined with His Body, which is incorruptible, and that His is in ours as a cause of immortality, a cause by removing, through the death and merits of His own flesh, that which hindered the life of ours. Christ is, therefore, both as God and as Man, that true Vine whereby we both spiritually and corporally are

branches. The Fathers also declare this truth, but, like ourselves, refrain from speaking of the *manner* of coherence between His sacred Body and the sanctified bodies of Saints. Thus the Communion of Saints depends on the Manhood as well as on the Godhead of Christ.

10. When Christ sanctified His own flesh, giving as God and taking as man, the Holy Ghost, He did not this for Himself only, but for our sakes, that the grace of sanctification and life, which was first received in Him, might pass from Him to His whole race, as malediction came from Adam unto all mankind. Howbeit Christ imports Himself by degrees, some, as St. Augustine testifies, being holier than others, because God dwells in some more plentifully than in others.

11. We participate Christ:—

(1) Partly by *imputation*, as when those things which He did and suffered for us are imputed unto us for righteousness.

(2) Partly by *habitual and real infusion*, as when *grace* is inwardly bestowed while we are on earth, and afterwards more fully both our souls and bodies made like unto His in glory. Hence it is that they which belong to Christ's Church, be they in number as the stars of Heaven, are notwithstanding coupled every one to Christ their Head, and all unto every particular person amongst themselves, inasmuch as the same Spirit so formalises, unites and actuates His whole race, as if both He and they were so many limbs compacted into one body, by being quickened all with one and the same soul.

12. The graces, which are ours by imputation only, are alike whole and entire for all men; degrees are only applicable to the participation of Christ's infused grace, e.g. we are all sons of God, yet touching this, that all are sons, they are all equals, some haply better sons

than the rest are, but none any more a son than another.

13. To sum up. Christ is in His Church and every member thereof, by way of mystical association wrought through the gift of the Holy Ghost, which they that are His receive from Him, and together with the same whatever benefit the vital force of His Body and Blood may yield, yea, by steps and degrees, they receive the complete measure of all such divine grace, as sanctifies and saves throughout, till the day of their final exaltation to a state of fellowship in glory with Him whose partakers they are now in those things that tend to glory.

[Summary.—Hooker's two axioms:—

1. Every original cause imparts itself unto those things which come of it.

2. Whatsoever takes being from any other, the same is, after a sort, in that which gives it being.

How Christ is in the Church:—

1. The *Son* is in the *Father* as light in that light out of which it flows without separation. The *Father* is in the *Son*, as light in that light which it causes and does not leave.

The *Son's* Incarnation causes Him to be in the *Father* now *as man* and the *Father* in Him.

2. (a) *God* is in *all things*, being (1) the first cause of their existence, (2) their present life.

(b) *God* is in *man* in a special sense, not only as their Creator, but as their Saviour also.

3. *We* are in *God* through Christ:—

(a) *Eternally*—through His knowledge and love of us from everlasting.

(b) *Actually*—from the time of our admission into His Church.

4. The *Church* is in Christ, as Eve was in Adam, for the Church, which is His body, was framed out of the very flesh, the very wounded side of the Son of Man.

5. Divine life comes to us through the Spirit, Christ being in us as a quickening Spirit. Hence the first degree of

Communion with Christ is through the participation of His Spirit (*germanissimam Societatem*). We, like Christ, have inherited Adam's *nature* : at Baptism Christ transmits to us that nature incorrupt.

6. So close is our union with Christ that *our very flesh* is joined to His, and it is this which will make our bodies glorious hereafter.

We participate Christ :—

1. Partly by *imputation*, as when Christ imputes to us the merits of His sacrifice.

2. Partly by *real infusion*, when *grace* is actually bestowed on us.]

CH. LVII.—*The necessity of Sacraments unto the participation of Christ.*

1. Some labour to shew that the *only* use of the Holy Sacraments is *to teach* the mind, by the other senses, that which the Word teaches by hearing. If this were so—

(1) It would lead (as it had done with the Puitans) to our neglect of Sacraments, for the hearing and preaching of the Word would be far better as a means of instruction ; and

(2) Unto Infants, which are not capable of instruction, Baptism would be useless.

2. The true use of Sacraments is :—

(1) As regards the *Communicant* they serve as bonds of obedience to God. Strict obligations to the mutual exercise of Christian Charity, provocations to godliness, preservations from Sin, memorials of the principal benefits of Christ.

(2) As regards the *time of their institution*, it appears that God has annexed them for ever unto the New Testaments, as other rites were before unto the Old Testament.

(3) As regards *the weakness* which is in us, they are warrants for the more security of our belief.

(4) As regards *them that receive and others who do not* they are marks of distinction to separate God's own from strangers.

3. (5) But their chiefest force and virtue consists in that they are Heavenly ceremonies, ordained by God, to be administered in His Church :—

(a) As marks whereby to know when God imparts the saving grace of Christ unto all that are capable thereof, and (b) means conditional which God requires in them unto whom He imparts grace.

The Sacraments are plain and sensible tokens whereby we know when God is present. By these sensible means Christ and His Holy Spirit, with all their blessed effects, do give notice of the times when they make their access into the soul of man.

4. The benefits of the Sacraments proceed from God Himself, and not from any other natural or supernatural quality in them. They contain *in themselves* no vital force or efficacy, they are not physical but *moral instruments* of salvation, duties of service and worship, which, unless we perform as the Author of Grace requires, they are unprofitable. For all receive not the Grace of God which receive the Sacraments of His grace. Nevertheless it is not ordinarily His Will to bestow the grace of Sacraments on any but by the Sacraments.

5. The necessity of Sacraments, then, comes from the fact that the saving grace which Christ originally is or has for the general good of His whole Church, by the Sacraments He severally derives into every member thereof. Sacraments serve as the instruments of God for the bestowal of grace, moral instruments, the *use* whereof is in our hands, the *effect* in His. For the *use*, we have His express command, for the *effect*, His conditional promise : thus, without our obedience to the one, there is of the other no apparent assurance, as contrari-

wise, where the Sacraments are duly administered and received, we are not to doubt but that they really give what they promise, and are what they signify. For we take not Baptism nor the Eucharist for *bare resemblances* or *memorials* of things absent, neither for *naked signs*, but for means *effectual*, whereby God truly gives that grace available unto eternal life, which grace, the Sacraments represent.

6. Each Sacrament has both that which is general or common unto Sacraments and that also which is peculiar unto itself, e.g. we receive Jesus Christ in baptism *once*, as the first *beginner*, in the Eucharist *often*, as being by continual degrees the *finisher* of our life: in both Sacraments we receive Christ and in addition that grace which is peculiar unto each. Hence the participation of Christ which properly belongs to any one Sacrament, is not otherwise to be obtained but by the Sacrament whereunto it is proper.

[**Summary.**—If *teaching* were the only end of Sacraments—

1. They would be neglected, for preaching is far better for teaching purposes.

2. *Infant* Baptism would be useless.

Uses of Sacraments.

1. Means whereby we receive Grace.

2. Means whereby we know *when* Grace is bestowed.

3. Means whereby we obey the Commands of Christ.

4. Means whereby we may distinguish God's children from strangers.

5. They are helps to faith.

In themselves the Sacraments are unprofitable: their benefit proceeds from God, who ordinarily makes them the only means whereby He bestows Grace; thus the Sacraments are not naked signs or bare memorials, but effectual means of Grace.]

CH. LVIII.—*The Substance of Baptism; the rites or solemnities thereunto belonging, and that the substance thereof being kept, others things in Baptism may give place to necessity.*

1, 2. There are three things essential to a Sacrament—

(1) The *grace* which is thereby offered.

(2) The *element*, which signifies grace.

(3) The *word*, which expresses what is done by the element.

3. Even though a minister may not have a right understanding as regards the Sacrament he administers, the Sacrament is yet valid, inasmuch as we cannot examine every man's private opinions, but may always presume that he which outwardly does the work has inwardly the purpose of the Church.

4. We must distinguish always between baptism itself, as ordained by Christ, and the mere accessories thereof, such as prayers, lessons, actions, appointed by the Church. If the case be such as does not permit baptism to have these latter, as in the case of the dying, better it were to enjoy the body without his furniture than to wait for this till the opportunity of that for which we desire it be lost.

[Summary.—Essentials to a valid Sacrament.

1. The Grace offered.

2. The Elements.

3. The Word.

Neither Heresy in the Minister nor absence of the usual accessories (prayers, ceremonial, etc.), invalidate a Sacrament.]

CH. LIX.—*The ground in Scripture whereupon a necessity of outward baptism hath been built.*

1. T. C. maintained that private baptism was unnecessary and arose upon a false interpretation of St.

John iii. 5 ("Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God"). T. C. argued that the word water is not to be taken literally, for just as the words in St. Matthew iii. 11, by "fire and the Spirit," do but signify the Holy Spirit which purifies like the fire, so in the place by "water and the Spirit" is meant nothing else but the Spirit of God, which cleanses like water.

2. Hooker lays it down as a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst.

3. Of all the ancients there is not one to be named that ever did otherwise expound this passage of Scripture than as implying external baptism with the material and elemental water.

4. When the letter of the law has two things plainly specified, Water and the Spirit, Water as a duty required on our parts, the Spirit as a gift which God bestows, there is danger in presuming so to interpret it, as if the clause which concerns ourselves were more than ought to be required of us.

5. Our Lord's own words and deeds confirm our interpretation (Acts i. 5: "For John truly baptized with water, but ye shall be baptised with the Holy Ghost not many days hence"). Moreover, when Our Lord was baptised, the Water and the Spirit were quite distinct.

[Summary.—Why water is necessary to a valid Baptism.

1. Our Lord taught it to be (John iii. 5). It is a most infallible rule that where a literal interpretation of Holy Scripture will stand, the farthest from the letter is commonly the worst.

2. All the Fathers taught its necessity.

3. It is arrogant to assume that our part in the matter (viz. the use of water) ought not to be required of us.

4. In Our Lord's Baptism the Water and the Spirit were distinct.]

CH. LX.—*What kind of necessity in outward baptism hath been gathered by the words of our Saviour Christ, and what the true necessity thereof indeed is.*

1. T. C. maintained that, as regards Baptism, we infer a necessity over rigorous and extreme.

All things which either are known Causes or set Means, whereby any great good is procured, the same we must confess necessary. And, if regeneration were not in this very sense a thing necessary to eternal life, would Christ Himself have told Nicodemus that it was? For Christ taught that just as His *Spirit* is a necessary inward cause, so *water* is a necessary outward means, to our regeneration (John iii. 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"). Hence we are said to be new-born, and that ἐξ ὕδατος, even of water. Again, it is with water that God purifies His Church (Eph. v. 26: "That He might sanctify and cleanse it (i.e. the Church) with the washing of water by the word"): baptism is "a bath of regeneration" (Tit. iii. 5): men are advised to receive baptism for "the remission of sins" (Acts ii. 38).

2. Although grace is often received before Baptism and although we make not Baptism *a cause* of grace, yet the grace given with Baptism so far forth depends on the very outward sacrament, that God will have it embraced not only as a sign or token what we receive, but also as an *instrument or mean* whereby we

(1) Receive grace.

(2) Are incorporated into Christ's Church.

(3) Obtain (a) the saving grace of imputation, which takes away all former guilt, (b) that infused divine virtue

of the Holy Ghost, which gives to the soul its first disposition towards future newness of life.

3. "He which is not a Christian before baptism cannot be made a Christian by Baptism, which is only the seal of the Grace of God before received" (T. C.).

We may not rely wholly upon the bare conceit of Election, *which includes a subordination of means* without which we cannot enjoy what God secretly did intend. Predestination bringeth not to life without the grace of external vocation, wherein our baptism is implied (Rom viii. 30 : "Moreover whom He did predestinate, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified"). As we are not naturally men without birth, so neither are we Christian men but by new birth, nor, according to the manifest ordinary course of Divine dispensation, new-born but by baptism, which makes us Christians. Baptism is the door of our actual entrance into God's house, the first apparent beginning of life, a seal, perhaps, to the grace of election, before received, but to our sanctification here, a step that has not any before it.

4. They who fixing wholly their minds on the known necessity of faith and allowing nothing but faith to be necessary for the attainment of all grace, draw very near unto the error of the old Valentinian heretics, who thought that *γνῶσις*, knowledge, alone was required for our redemption, and hence despised the Sacraments of Christ. Christ clearly requires baptism (Mark xvi. 16 : "He that believeth and is baptised shall be saved") ; it is not for us that look for salvation to examine Him whether unbaptised men may be saved, but seriously to do that which is required and religiously to fear the danger which may come of not doing it. We are taught that Baptism is necessary to take away sin, and how have we the fear of God in our hearts if care of delivering men's souls from

sin do not move us to use all means for their baptism? Even Pelagius, which denied utterly the guilt of original sin, and in that respect the necessity of baptism, did, notwithstanding, both baptise infants, and acknowledge their baptism necessary for "entrance into the Kingdom of God."

5. Now the Law of Christ which makes baptism necessary must be construed and understood according to rules of natural equity. It is on all parts gladly confessed that there *may be in divers cases* life by virtue of *inward* baptism, even where *outward* is not found: a man, for example, whose baptism the crown of martyrdom prevents, undoubtedly enjoys the graces of Baptism. But in addition to unbaptised martyrs St. Bernard would extend this principle of natural equity to include those *desirous* of baptism but suddenly cut off by death, in whom there wanted neither sound faith, devout hope, nor sincere charity. "Is it possible," says St. Ambrose, speaking of the Emperor Valentinian, who died before his purpose to receive Baptism could take effect, "that he which had purposely Thy Spirit given him to desire grace, should not receive Thy grace which that Spirit did desire? . . . If the blood of martyrs in that case be their baptism, surely his righteous desire of baptism standeth him in the same stead."

6. As regards infants which die unbaptised, since grace is not absolutely tied unto Sacraments, and since the lenity of God is such that unto things altogether impossible He binds no man, where we cannot do what is enjoined us, God accepts the will for the deed. In the parents of unbaptised children and in the Church of God there is a *presumed desire* that the Sacrament of baptism might be given them, so that it is not to be thought amiss that men in charitable presumption do gather a great likelihood of their salvation; indeed the very circumstance of their natural birth points this way, for

we are plainly taught of God that the seed of faithful parentage is holy from the very birth (1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean: but now are they holy"). It is, therefore, not to be thought that He, which as it were from Heaven, has designed such children unto holiness by special privilege of their very birth, will Himself deprive them of regeneration and inward grace, only because necessity deprives them of outward baptism.

7. These possible exceptions to the necessity of Baptism, however, must not make the Church of God careless in administering this Sacrament which ordinarily is necessary unto Salvation, necessary whether we respect the good received by Baptism or the testimony thereby yielded unto God of that meek obedience due to God from His creatures.

[Summary.—Both Christ and the Apostles taught the necessity of outward Baptism (John iii. 5; Eph. v. 26; Tit. iii. 5). Predestination or Election will not avail to eternal life unless we submit to Baptism, which alone makes us Christians. Those who make *faith* the only essential to Salvation fall into a similar error to the Gnostics, who relied wholly upon *γνώσις*. Even Pelagius, who denied original sin, recognised the necessity of outward baptism as a means of entrance into the Church. The principle of Natural Equity dispenses with the necessity of *outward* baptism in the cases of:—

1. Unbaptised martyrs.
2. Persons desirous of baptism but cut off by death.
3. Infants whose baptism has been unavoidably prevented before death.]

CH. LXI.—*What things in Baptism have been dispensed with by the Fathers respecting necessity.*

1. The Church of old appointed two chief days in the

year, viz. the feasts of Easter and Pentecost, for the administration of Baptism, but, if necessity arose, allowed the rite to be administered at any time and place. The Apostles themselves did not appoint for baptism any certain time or place.

2. The reason why men who had been baptised in sickness (=clinical Baptism) were debarred from entering into Holy Orders, is plain from the 12th Canon of the Council of Neocæsarea : " A man which hath been baptised in sickness is not after to be ordained priest." For it may be thought, " that such do rather at that time, because they see no other remedy, than of a voluntary mind lay hold on the Christian faith, unless their true and sincere meaning be made afterwards the more manifest, or else the scarcity of others enforce the Church to admit them."

Justinian forbade the administration of the Sacraments in private Chapels lest heretics should do secretly those things which were unlawful, but when this danger was past, this prohibition was withdrawn. Indeed the practice of the Church in cases of extreme necessity has made for private baptism always more than against it.

3. T. C. contended that women's baptising was not only contrary to the learned writers now, but also contrary to ancient Catholic practice. St. Augustine, though, perhaps, allowing lay baptism, yet mentions not women's baptism, and the Council of Carthage expressly decreed that a woman ought not to baptise.

" Baptism by any man in case of necessity," retorted Hooker, " was the voice of the whole world heretofore. Neither is Tertullian, Epiphanius or Augustine against it, as they allege. Tertullian severely condemns those who, after the example of Tecla, took upon themselves both baptism *and* all other public functions of the priesthood. " To give baptism," he says, " is in truth the

bishop's right. After him it belongeth unto priests and deacons, but not to them without authority from him received. For so the honour of the Church requireth, which, being kept, preserveth peace. Were it not in this respect the laity might do the same, all sorts might give even as all sorts receive. *But because emulation is the mother of schisms* let it content thee (which art of the order of laymen) to do it in necessity, when the state of time or place or person thereunto compelleth." This privilege Tertullian does not deny to women, for under the term "laymen" he includes both sexes according to his own rule of interpretation:—"Specialities are signified under that which is general, because they are therein comprehended."

St. Augustine also allows as much unto laymen and his "not mentioning" of women is but slender proof that his meaning was to exclude them.

Finally, the Council of Carthage likewise, although it made no express submission, may be very well presumed willing to stoop, as other positive ordinances do, to necessity.

4. "Although infants which die without baptism should be assuredly damned (which is most false), yet ought not the orders which God hath set in His Church to be broken after this sort. . . . His orders are, that Baptism should be done in the congregation and by the Minister. . . . Although part of the institution be observed, yet if the whole be not, it is no sacrament." (T. C.).

5. Hooker answers that "God will have mercy and not Sacrifice" (St. Matthew ix. 13).

Christ's institution contains—

(1) The essence or nature.

(2) The accessories or furniture of Sacraments.

If the *place* appointed for Baptism be a part of Christ's

institution, it is but His institution as *Sacrifice*, baptism His institution as *Mercy*. Since no institution of Christ has so strictly tied baptism to public assemblies as it has done all men unto baptism, away with these merciless sentences, they savour not of Christ nor of His most gracious and meek Spirit, but under colour of exact obedience they nourish cruelty and hardness of heart.

[Summary.—Special *times* for Baptism (e.g. Easter, Pentecost) have been dispensed with.

Those who had received Clinical Baptism were thought unworthy of admission into the priesthood, because many deferred their Baptism until death in order to have licence in their lifetime.

In cases of Necessity private Baptism, even by women, has always been upheld.

Christ's institution contains—

1. The Essence of Sacraments.
2. The Accessories.

If the former be kept, the latter, in cases of Necessity, may be dispensed with.]

CH. LXII.—*Whether Baptism by women be true baptism, good and effectual to them that receive it.*

1. T. C. maintained (1) that only ministers can baptise and, therefore, baptism by women is no more a Sacrament than any ordinary washing of man's body.

2. (2) That in the decline of Christian piety, as the Church borrowed a number of other profanations of the heathen, so it borrowed this, and would have women priests as the heathens had, and that this was one occasion of bringing baptism by women into the Church of God.

Hooker replied that baptism by women was not traceable to heathen rites and challenged his opponents to bring forward any direct proof of their statement.

3. Women, *in cases of urgent necessity*, may lawfully baptise, even though laws may be found prohibiting baptism by women *under ordinary circumstances*. We may not, from laws that prohibit anything with restraint, conclude absolute and unlimited prohibitions.

4. Baptism can only be administered once (Eph. iv. 5: "One Lord, one faith, one baptism"). As it is impossible naturally to be often born so we cannot be spiritually born a second time. "I believe one baptism for remission of sins."

5. Because second baptism was ever abhorred in the Church as a kind of incestuous birth, they that iterate baptism are driven under some pretence or other to make the former baptism void. Tertullian was the first that proposed to the Church the practice of rebaptisation and Novatian the first that publicly did it. Novatian's conceit was that none can administer true baptism but the true Church of Christ: he and his followers alone were the Church: hence they alone could lawfully administer baptism. At this time, too, St. Cyprian, with the greatest part of African bishops, because they likewise held that heretics could not baptise, commenced to reverse that baptism which had been given by heretics.

6. The Church, following the Bishop of Rome, agreed that *heresy in the ministers* of baptism could no way evacuate the force thereof; such heresy alone excepted, as by reason of unsoundness in the highest articles of Christian faith, presumed to change, and by changing to maim the substance, the form of baptism. Hence the baptism which Novatianists gave stood firm, whereas they whom Samosatensians had baptised were rebaptised. It was likewise ordered in the Council of Arles, 314 A.D., that if any Arian did reconcile himself to the Church they should admit him without new baptism,

unless he had not been baptised in the Name of the Trinity. Where the *substance* of baptism has been faulty, rebaptisation is necessary.

7. It appears, then, that Baptism is not void in regard of heresy and, therefore, much less is it through any *other moral defect* in the minister thereof. Now it was for alleged moral defect in the minister that the Donatists rebaptised. For about forty years after the martyrdom of Cyprian the Emperor Dioclesian began to persecute the Church and to burn up their sacred books ; there were in the Church itself *Traditors* content to deliver up the books of God to save their own lives. Which men being odious to the rest, it happened after, when one Caecilian was ordained Bishop of Carthage, 311 A.D., that the others objected against him as a Traditor and appointed as their bishop Majorinus, whose successor, Donatus, being the first that wrote in defence of their schism, the birds that were hatched before by others have their names from him.

8. The zeal and devout affection of the Donatists gave them as great a sway as ever any schism or heresy had in the history of the Church, lasting from c. 305–370 A.D.

9. The very occasion of their breach with the Church, a just hatred of Traditors, helped forward their schism ; moreover they easily persuaded their hearers that such men could not be holy as held communion with them that betray religion, that such as are not of the true Church can administer no true baptism. In confirmation of this they had whole volumes of St. Cyprian's own writings, together with the judgement of divers African synods whose sentence was the same with his. Thus to withstand iteration of baptism was impossible without manifest and professed rejection of the revered Cyprian. So true we find it by experience of all ages

in the Church, that the teacher's error is the people's trial. The difference between Cyprian and the Donatists was that he in his error did not divide himself from the Catholic Church by schism as did they. For which cause, says Vincentius, "Of one and the same opinion we judge the authors Catholic and the followers heretical; we acquit the masters, and condemn the scholars."

10. The invectives of Catholic writers, therefore, against them are sharp; the words of imperial edicts by Honorius and Theodosius, made to bridle them, very bitter, the punishments severe in revenge of their folly. Donatists, were, therefore, in process of time, though with much ado, wearied and worn out by the constancy of that truth which teaches that evil ministers of good things are as torches, a light to others, a waste to none but themselves only, and that the foulness of their hands can neither any whit impair the virtue nor stain the glory of the mysteries of Christ.

11. The ancient error of the Donatists has in recent times been revived by the Anabaptists, who rebaptise because in their estimation the baptism of the Church is frustrate, for that we give it unto infants which have not faith, whereas according unto Christ's institution, as they conceive it, true baptism should always presuppose actual belief in the receivers, and is otherwise no baptism.

12. In fine, then, the Church of God has always maintained:—

(1) That to rebaptise them which have received true baptism is unlawful.

(2) That if baptism seriously be administered in the same element and with the same form of words which Christ's institution teaches, there is no other defect in the world that can make it frustrate.

(3) That baptism is only then to be readministered

when the first delivery thereof is void in regard of the fore-alleged imperfections, and no other.

Thus T. C.'s objection, that defect of ecclesiastical authority in the Minister makes baptism null and void, is disproved.

13. God has appointed Ministers in His Church, at whose hands His pleasure is that we should receive both baptism and all other public medicinable helps of soul. Lay baptism is to be greatly discouraged, except in cases of necessity, when it is lawful and valid.

14. The only two essentials which go to make up a valid baptism are the *matter* and the *form*. That he who baptises should be a duly ordained minister is *desirable*, but not *essential* to its validity, as T. C. maintained.

15. Baptism is an action in part moral, in part ecclesiastical, and in part mystical: *moral*, as being a duty which men perform towards God; *ecclesiastical*, in that it belongs unto God's Church as a public duty; *mystical*, if we respect what God thereby wishes to perform.

The greatest *moral* perfection of baptism consists in men's devout obedience to the Law of God, which law requires: —

(1) The outward Act.

(2) Especially religious affection. without which whatsoever we do is hateful in His Sight. Thus God is said to respect *adverbs* more than *verbs*, because the end of His law in appointing what we shall do is our own perfection, which perfection consists chiefly in the virtuous disposition of the mind, and approves itself to Him not by *doing* but by *doing well*. Wherein is seen also the difference between human and divine laws, the former being content with *opus operatum*, the latter require *opus operantis*; the one do but claim the deed, the other especially the mind.

All that belongs to the *mystical* perfection of baptism outwardly is:—

(1) The element ;

(2) The word ; and

(3) The serious application of both unto him which receives both ; whereunto if we add that secret reference which this action has to life and remission of sins by virtue of Christ's own compact solemnly made with His Church, to accomplish fully the Sacrament of Baptism, there is not anything more required.

Is baptism, then, administered unto *infants* without any spiritual calling both a true sacrament and an effectual instrument of grace, or else an act of no more account than the ordinary washings are ? Undoubtedly it is valid, for the fruit of baptism depends only upon the covenant which God has made. God by covenant requires in *elders* faith and baptism, in *children* baptism alone, whereunto He has also given them right by special privilege of birth within the bosom of the holy Church. Infants, therefore, which have received baptism complete as touching the mystical perfection thereof, are, by virtue of God's own covenant and promise, cleansed from all sin, forasmuch as all other laws concerning that which in baptism is either moral or ecclesiastical, do bind the Church which gives baptism, not the infant which receives it of the Church. So that if anything be therein amiss, the harm which ensues by violation of holy ordinances must altogether rest on the Church, where the bonds of such ordinances hold.

16. For that in actions of this nature it fareth not as in jurisdictions may somewhat appear by the very opinion which men have of them. The nullity of that which a judge does by way of authority without authority is agreed upon by *all* men ; whereas the nullity of baptism in regard of the like defect is only a *few* men's new,

ungrounded, and as yet unapproved imagination. Moreover, the exercise of unauthorised jurisdiction is a grievance unto them that are under it, whereas they that without authority presume to baptise offer nothing but that which to all men is good and acceptable.

17. Whatsoever we read in the Fathers to the prejudice of baptism through any moral or ecclesiastical defect in the Minister thereof, we must construe it, as equity and reason teach, with restraint *to the offender only*, which, *as far as concerns himself* and them which wittingly concur with him, makes the Sacrament of God fruitless.

18. T. C. affirmed that Augustine was doubtful whether baptism by a layman was valid or no. Hooker points out that in the place referred to by T. C., Augustine is arguing against Parmenian, who held that bishop or priest, if they fall into any heresy, thereby lose the power which they had before to baptise, and that, therefore, baptism by heretics is merely void.

In answer to Parmenian, Augustine affirms that

(1) Heresy can no more deprive men of the power to baptise others than it is of force to take from them their own baptism :

(2) If heretics did lose the power which before was given them by ordination, it follows not that baptism by them administered without authority is no baptism. For then what should we think of baptism by laymen to whom authority was never given? "I doubt," says St. Augustine, "whether any man which carrieth a virtuous and godly mind will affirm that the baptism which laymen do in case of necessity administer should be iterated."

19. "As a seal stolen from a prince and set to a document gives no assurance to the party that hath it ; so baptism by a woman gives no assurance to the person so baptised" (T. C.). The analogy is false. In earthly

matters seals are necessary because of the malice, treachery and fraud of men. But there is not the like reason in things that pass between God and us, for treachery and malice cannot be attributed to God. The grace of baptism comes *by donation* from God alone. That God has committed the ministry of baptism unto special men it is *for order's sake* in His Church, and not to the end that their authority might give being or add force to the Sacrament itself. That infants have right to the Sacrament of baptism we all acknowledge. They cannot be parties unto any defect or disorder in the manner of receiving the same. And if any such disorder be, we have sufficiently before declared that "*delictum cum capite semper ambulat,*" men's faults are their own harms.

20. Lay baptism is rather analogous to illegitimate birth, the grace of God perfecting that which is contrary to order.

21. Or to take another analogy we know that Zipporah, the wife of Moses, was justified in circumcising her child when the Patriarch was too ill to perform the operation himself, though the duty really belonged to Moses alone. Circumcision in this case was to the innocent child which received it true circumcision. Why, then, should that defect whereby circumcision was so little weakened be to baptism a deadly wound?

[Summary.—All acknowledge that Baptism can only be administered *once* and those who iterate the Sacrament endeavour to prove the former baptism void, e.g. Tertullian commenced the practice and Cyprian and the African Bishops continued it under the misapprehension that Baptism by heretics was invalid. The Church afterwards agreed that heresy in Ministers does not invalidate the Sacrament if the proper form and matter (i.e. water and the Name of the Trinity) had been used.

Donatist Schism (305-370 A.D.). Caecilian, a Traditor

(i.e. one who had delivered up the Sacred Scriptures to heathen authorities in times of persecution) was consecrated Bishop of Carthage, 311 A.D.—the stricter party objected and established a rival Bishop, Majorinus, whose successor Donatus taught that baptism performed by Traditors was invalid, and hence iterated the rite. The modern Anabaptists represent the same error.

Baptism is an action:—

1. Moral—whereby we obey God.
2. Ecclesiastical—whereby we are made members of the Church.
3. Mystical—whereby we receive grace.

The Moral perfection of Baptism consists in:—

1. The outward act.
 2. The Spirit in which we come to receive this Sacrament.
- (Verbs . . . adverbs: opus operatum . . . opus operantis.)

The Mystical perfection of Baptism consists in:—

1. The Element.
2. The Word.
3. The application of both to the candidate.
4. The Grace given by God.

All that God requires on our side is:—

1. In *elders*, faith and baptism.
2. In infants, baptism alone.

Hence Baptism by *any one* is valid if the proper form and matter are used.]

CH. LXIII.—*Interrogatories in baptism touching faith and the purpose of a Christian life.*

1. The first thing required of him who stands for admission into Christ's family is belief. Which belief consists *not so much in knowledge as in acknowledgement* of all things that heavenly wisdom reveals; the affection of faith is above her reach, her love to Godward above the comprehension which she has of God. Belief is the gift of God (St. John i. 12, 13: "But as many as received

Him, to them gave He power to become the sons of God, even to them that believe on His name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God").

Our first admittance to the actual receipt of God's grace in the Sacrament of Baptism must be consecrated with profession of belief, which is to the kingdom of God as a key.

2. Faith is an intellectual habit of the mind, having her seat in the understanding, by which we assent to His saving truth. It is also a moral state, whereby we have no fellowship at all with the works of darkness.

3. Isidore, St. Ambrose, Tertullian, Justin Martyr all speak of candidates for baptism being asked these two questions :—

(1) Did they renounce Satan ?

(2) Did they believe in Christ ?

Whereunto St. Peter alluding, has said, that the baptism " which saveth " us is not (as legal purifications were) a cleansing of the flesh from outward impurity, but *ἐπερώτημα*, " an interrogative trial of a good conscience towards God " (1 Pet. iii. 21).

[Summary.—Belief or faith, which consists rather in acknowledgement than in knowledge of saving truth, is the first requirement of a candidate for Baptism.

Faith is an intellectual habit of the mind, having her seat in the understanding, by which we assent to His saving truth. It is also a moral state whereby we forsake sin. Hence candidates are questioned whether they—

(1) Believe in Christ.

(2) Renounce sin.]

CH. LXIV.—*Interrogatories proposed unto infants in baptism, and answered as in their names by God-parents.*

1. T. C. complained that we " toyed foolishly with

holy baptism in asking questions of an infant which it cannot answer."

The Anabaptist objected to the baptism of infants on the following grounds:—

(1) The Scriptures do not enjoin the baptism of infants.

(2) Neither Christ nor the Apostles baptised infants.

(3) As the word preached and the Sacraments must go together, they which are not capable of the one are no fit receivers of the other.

(4) The order of baptism from the first beginning has in it many things unfit to be applied unto sucking children.

T. C., however, did not condemn infant baptism but only the interrogatories proposed to them, which was "a foolish, toyish and profane mockery."

2. Hooker answered that the Church never had any public form of baptism without questions.

In answer to St. Boniface, whether it may truly be said for infants at their baptism that they do believe, St. Augustine replied, "Yea, but with this distinction, a present *actual habit of faith there is not* in them; there is delivered unto them that Sacrament, a part of the due celebration whereof consists in answering to the Articles of Faith, *because* the habit of faith which afterwards comes with years, is but a *farther* building up of the same edifice, the *first foundation whereof was laid by the Sacrament* of baptism. For that which there we professed without any understanding, when we afterwards came to acknowledge, do we anything else but only bring unto ripeness the very seed that was sown before? We are *then believers*, because *then we begin to be* that which process of time makes perfect. The grace given in baptism is the first and most effectual cause out of which our belief grows. In sum, the whole

Church is a multitude of believers all honoured with that title, even hypocrites for their profession's sake as well as saints because of their inward sincere persuasion, and *infants as being in the first degree of their ghostly motion towards the actual habit of faith* ; the first sort are faithful in the eye of the world, the second faithful in the sight of God ; the last in the direct way to become both if all things after be suitable to these their present beginnings.

3. We speak of infants *as the rule of piety* allows. They that take to themselves to call men of their own sort *God's dear children*, should not methinks be so strict and rigorous against the Church for presuming to so name infants. For Christ in general has said that *of such* is the Kingdom of Heaven (St. Matt. xix. 14).

4. A further reason why interrogatories should be ministered to infants in baptism, and be answered unto by others as in their names, is that baptism implies a covenant between God and man, wherein, as God bestows remission of sins and the Holy Ghost, so likewise every baptised soul ties itself for ever to the observation of His Law. The Law of Christ requiring, therefore, faith and newness of life in all men by virtue of the covenant which they make in baptism, is it toyish that the Church in baptism exacts at every man's hands an express profession of faith and an irrevocable promise of obedience by way of solemn stipulation ?

That infants may contract and covenant with God the Law is plain (Gen. xvii. 14 : " The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people : he hath broken My covenant "). Equity requires that infants, who, by reason of their tender years, cannot perform in their own persons the formal complements of stipulation, may sufficiently do so by others, This kind of ghostly stipu-

lation they may receive through His indulgence, Who accepts children brought unto Him for that end, enters into covenant with them and accepts other men's promises made on their behalf.

5, 6. Baptism is necessary for *all*, and not for such only as either believe already or else being infants are the children of *believing parents*. The Church of God, as the mother of souls, takes responsibility in the persons of Godparents for the godly upbringing of *all* infants, even of illegitimate babes or children of unbelievers. These Godparents are sometimes termed Witnesses, as if they came but to see and testify what is done, but it savours more of piety to give them their old accustomed name of Fathers and Mothers in God, whereby they are well put in mind what affection they ought to bear towards those innocents, for whose religious education the Church accepts them as pledges.

[Summary.—Why infants may properly be asked at their baptism whether they believe: because—

(1) There is then implanted in them the *seed* of faith which, under suitable conditions, will grow into perfection in after years.

(2) Baptism is a covenant between God and man, God bestowing remission of sins and the Holy Ghost, man tying himself for ever to God's law. It is clear that infants may contract a covenant (Gen. xvii. 14).

“Godparents” is a better term for “Sureties” than either “Sponsors” or “Witnesses,” which latter imply that they *only* respond on behalf of the infants or *merely* witness the Baptism.]

CH. LXV.—*Of the Cross in Baptism.*

1. The Puritans objected to the Sign of the Cross in Baptism as a mere invention of man, and contended that to sign children's foreheads with a cross, in token that they shall not be ashamed to confess Christ, is to

bring into the Church a new Gospel. That the reason which moved the Fathers to use should move us not to use the Sign of the Cross. "The Fathers," they say, "lived with heathens who had the cross of Christ in contempt, we with such as adore the cross, and, therefore, we ought to abandon it, even as in like consideration Ezekiel did of old the brazen serpent."

2. Hooker's defence of the use of the sign of the Cross :—

(1) It is a *profitable ceremony*, although we observe it not as the ordinance of God, but of man.

Tradition, use and custom justify its retention. We mean by *traditions*, ordinances made in the prime of Christian religion, established with that authority which Christ has left to His Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them.

3. They who condemn any outward invention of man in the administration of Sacraments do themselves violate their own rule, for they approve the custom of Godfathers, which is of man's institution.

4. (2) The ceremony is a *sign of remembrance* to put us in mind of our duty.

This profitable signification, however, according to them, makes the matter a great deal worse, for we thereby publish "a new Gospel."

5. Hooker answers that ceremonies destitute of signification are no better than idle gestures. Our Lord Himself authorised expressive ceremonies (Luke vii. 44, 45 : "And He . . . said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest Me no water for My feet : but she hath washed My feet with tears and wiped them with the hairs of her head. Thou gavest Me no kiss : but this woman since the time I came in hath not ceased to kiss My feet").

If every religious ceremony invented of men to signify anything that God Himself allows, were the publication of another Gospel in the Church, seeing that no Christian Church in the world is or can be without continual use of some ceremonies which men have instituted, and that to signify good things (unless they be vain and frivolous ceremonies) it would follow that the world has no Christian Church which does not daily proclaim new gospels.

6. (3) The Cross is for us *an admonition to glory in the service of Jesus Christ and not to be ashamed thereof*. Moreover it helps to remind us of our Christian duties.

7. (4) The use of this sign is a *great help to the imagination*. The cross is suitably signed on the forehead, where the fear of contumely and disgrace is plainly seen, and is, therefore, a constant reminder that Christians are not to be ashamed to confess the faith of Christ crucified.

8. (5) The sign serves also as a *guard against apostasy*. Hence St. Cyprian, exhorting to martyrdom in times of persecution, thought it not vain to allege unto them with other arguments this very ceremony whereof we speak.

9. (6) The Sign of the Cross is a *support under contempt and derision*.

10. True, it is not the cross in our foreheads, but the faith of Christ in our hearts, that arms us with patience, constancy, and courage, yet few can afford to dispense with any outward help which has this end in view.

11. Seeing, therefore, that to fear the shame which follows sin, and to bear undeserved reproach is the general duty of all Christians; seeing also that our weakness needs towards spiritual duties the help even of corporal aids; seeing that man's fancy or imagination reminds him of significant actions, we are in that respect to acknowledge the good and profitable use of this cere-

mony, and not to think it superfluous that Christ has His mark applied unto that part of us where bashfulness appears, in token that they which are His should be at no time ashamed of His ignominy.

We use not this ceremony so often as was formerly the practice lest the over ordinary use thereof should cause it to be of less regard in Baptism, where it most avails.

12. "If the ancient Christians, to deliver the Cross of Christ from the contempt of infidels, did well use the sign of the Cross, now that we live with such as adore the Cross, we ought to take away all use thereof, even as Hezekiah destroyed the brazen serpent after it became abused by superstition." (T. C.)

The Puritans erred, since they imagined that—

(1) The Fathers had no use of the Cross but with reference to infidels.

(2) There is not any other way besides universal extirpation to reform superstitious abuses of the Cross.

13, 14. Moreover, the cases of the brazen serpent and the Cross are not parallel. The Serpent was first erected for the *miraculous cure* of the Israelites in the desert. It was afterwards kept for a *monument of God's mercy*, as were the pot of manna, the Rod of Aaron, and the sword which David took of Goliath. In process of time they made of the Serpent a plain idol, they burnt incense before it and did it the services of honour due unto God only. Which gross abuse continued till Hezekiah utterly destroyed it.

The Serpent, therefore, and the Sign of the Cross, although seeming equal in that superstition has abused both, yet being herein also unequal, that neither they have been both subject to the like degree of abuse, nor were in hardness of redress alike, it may be that even as the one for abuse was religiously taken away, so now, when religion has taken away abuse from the other, we

should by utter abolition thereof hardly deserve his commendation whose example there is offered us no such necessary cause to follow.

15. Hezekiah termed the serpent but “a lump of brass” to shew that the best thing in it now was the metal whereof it consisted. Hence we may probably conjecture that the people had the selfsame opinion of it which the heathens had of idols, they thought that the power of Deity was with it, and when they saw it dissolved haply they might to comfort themselves imagine, as Olympius the sophister did beholding the dissipation of idols, “Shapes and counterfeits they were, fashioned of matter subject unto corruption, therefore to grind them to dust was easy, but those celestial powers which dwelt in them are ascended into heaven.” Reverence, therefore, towards the material Cross must be strictly limited, as there is always with the vulgar the danger of worshipping the Cross itself rather than the person of Christ.

16. This, however, is no valid argument for the utter abolition of the *ceremony* of the Cross. Between the Cross which superstition honours as Christ and that ceremony of the Cross which serves only for a sign of remembrance, there is as plain and great a difference as between :—

(1) The image of Cæsar which the Romans adored and his image on the coins which they did not adore.

(2) Those brazen images which Solomon made to bear up the cistern of the temple (2 Chron. iv. 3: “And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast”) and that which the Israelites in the Wilderness did adore (Exod. xxxii. 4: “And he received them at their hand, and fashioned it with a graving tool, after he

had made it a molten calf : and they said, These be thy gods, O Israel ").

(3) The idolatrous altars which Josiah destroyed (2 Chron. xxxiv. 7 : " And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem ") ; and that which the tribe of Reuben with others erected near to the River Jordan (Josh xxii. 10 : " And when they came unto the borders of Jordan . . . the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to ").

17. That things which superstition has abused may be recovered to their proper use is proved by the example of Hezekiah. The temples and idols which under Solomon had been of very purpose framed for the honour of foreign gods, Hezekiah destroyed not, for the reason that they stood as forlorn things and did now no harm, although formerly they had done harm. Josiah for some inconvenience afterwards razed them up, but both are commended by God Himself, that touching matters of religion they walked in the steps of David and did no way displease God (2 Kings xviii. 3-6 ; xxii. 2).

18. If the brazen serpent could have been recovered to the use that was before in the time of David, when they esteemed it only as a sign or memorial of God's miraculous goodness towards them, Hezekiah would have been justified in retaining it. But this was impossible : not so with the ceremony of the Cross : the Cross, though abused by superstition, could be recovered to its proper use.

19. The fact that the Cross has in times past been abused by superstition is not sufficient reason why it should be abolished now.

20, 21. In this matter *the Mean* must be observed. Granted that the ceremony of the Cross has been abused by superstition, shall we go to the other extreme and abolish its use altogether? Let us rather bring it back to its proper and original religious usage.

[Summary.—Why we use the Sign of the Cross in Baptism :—

1. Because it is a profitable ceremony justified by tradition, use, and custom.

2. A sign reminding us of our duty.

(If every ceremony invented of men be “ the publication of a new Gospel ” then all Christian Churches daily proclaim new Gospels, for they all use ceremonies invented of men.)

3. An admonition for us to glory in the service of Christ.

4. A great help to the imagination.

5. A guard against apostasy.

6. A support under derision.

Why the Cross should not be destroyed like the Brazen Serpent, although both have been abused by superstition.

Superstition has abused both, but not to the same extent. The Brazen Serpent (wherein the Deity was thought to reside) was so abused that it could not be recovered to its proper use as a monument of God’s mercy, whereas the Cross could be.

There is as great a difference between the Cross which Superstition honours as Christ and its proper ceremonial use, as between

1. The image of Caesar which the Romans adored and his image on coins.

2. The brazen images supporting the Temple altar and those which the Israelites worshipped in the wilderness.

3. The idolatrous altars destroyed by Josiah and those erected by the tribe of Reuben, with others.]

CH. LXVI.—*Of Confirmation after Baptism.*

1, 2. The ancient custom of the Church was, after

they had baptised, to add thereunto imposition of hands, with effectual prayer for the illumination of God's most Holy Spirit to *confirm and perfect* that which the grace of the same Spirit had already *begun* in baptism. Our prayers are the means by which we obtain the grace of God both for ourselves and others. Hence *to pray* for others is *to bless* them. With prayers, however, the manner has been in all ages to use *imposition of hands*, as a ceremony betokening our *restrained desires* to the party whom we present unto God by prayer. Thus (1) when Israel blessed Ephraim and Manasseh, Joseph's sons, he *imposed* upon them his hands (Gen. xlviii. 14: "And Israel stretched out his right hand and laid it upon Ephraim's head . . . and his left hand upon Manasseh's head").

(2) When Naaman went to Elijah to be healed, he thought the prophet would "put his hand on the place" (2 Kings v. 11).

(3) In consecrations and ordinations of men imposition of hands was used from the time of Moses to Christ (Num. xxvii. 18: "And the Lord said unto Moses, Take thee Joshua the Son of Nun . . . and lay thine hand upon him").

(4) People brought young children to Christ that He might put *His Hands* upon them and *pray*.

(5) Both Christ and the Apostles often used this ceremony.

3. After the Apostles' time the ceremony of the laying on of hands was confined to the Bishops, their successors. The *miraculous graces and gifts* of the Spirit were not permitted to last long, as St. Augustine says, "lest men should wax cold with the commonness of that the strangeness whereof at the first inflamed them."

4. Though the *miraculous* gifts have ceased, yet in Confirmation there is given that grace or gift of the Holy

Ghost, not which makes us first Christian men, but when we are made such, assists us in all virtue, arms us against temptation and sin. Tertullian, St. Cyprian and Eusebius Emisenus declare that confirmation is :—

(1) The ratification of the baptismal promises.

(2) A mightier and greater outpouring of the Holy Ghost.

(3) An ordinance apostolic *always profitable* in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.

5. The causes of severing confirmation from baptism were :—

(1) Sometimes the minister is of inferior degree and may baptise but not confirm, just as Peter and John did confirm those whom Philip had before baptised (Acts viii. 12–17). Jerome and Cyprian both declare that when the ministers of baptism were persons of inferior degree, the bishops did after confirm whom such had before baptised.

6. (2) Sometimes they which by force of their ecclesiastical calling might do as well the one as the other, were, notwithstanding, men whom heresy had disjoined from the fellowship of true believers.

The general opinion in the Church was that heretics could administer baptism but not confirmation, since they who had not the Holy Ghost themselves could not impart Him unto others.

(3) St. Jerome's opinion was that confirmation is only a sacramental complement : that the reason why bishops alone did ordinarily confirm was not because the benefit, grace and dignity thereof is greater than of baptism, but rather because it was both reasonable and convenient that if he baptise them not unto whom the chiefest authority and charge of their souls belongs,

yet for honour's sake and in token of his spiritual superiority over them, because to bless is an act of authority, the performance of this annexed ceremony should be sought for at his hands. By severing confirmation from baptism it is made possible for the bishop to fulfil this duty.

7. (4) Another cause of severing confirmation from baptism was in the parties that received baptism being infants, at which age they might be very well admitted to live in the family ; but because to fight in the army of God, to bring forth the fruits and do the works of the Holy Ghost their time of ability was not yet come (so that baptism were not deferred) there could by stay of their confirmation no harm ensue, but rather good.

8. The Puritans' small regard of confirmation has done much harm in the Church of God.

9. T. C. contended that confirmation should be utterly abolished, because :—

(1) It was first introduced by the feigned decretal epistles of the Popes.

(2) there is no mention thereof in the whole Scripture, except the Epistle to the Hebrews be Scripture.

(3) Confirmation has been much abused and has now been found not to be a profitable ceremony. The Puritans further alleged *three terrible points* against confirmation :—

(1) "Laying on of hands with pretence that the same is done to the example of the Apostles." This is "a manifest untruth."

"All the world doth know," answers Hooker, "that the Apostles did never after baptism lay hands on any, and therefore St. Luke, who says they did, was much deceived (Acts viii. 15-17). But further, also, we thereby teach men to think *imposition of hands a Sacrament*, belike because it is a principle engrafted by common

light of nature in the minds of men that all things done by apostolic example must needs be Sacraments ! ”

(2) By “ tying confirmation to the bishop alone there is great cause of suspicion given to think that baptism is not so precious a thing as confirmation.”

Hooker asks in reply whether any man will think that a velvet coat is of more price than a linen coif, knowing the one to be an ordinary garment, the other an ornament which only sergeants-at-law do wear.

(3) The book itself doth say that children, by *imposition* of hands and prayer, may receive *strength* against all temptation.” Which speech errs in two ways, (1) by ascribing grace to imposition of hands, for which we have no promise from God ; (2) by using the very word *strength* in this matter, we maintain with popish evangelists an old forlorn “ distinction ” of the Holy Ghost bestowed upon Christ’s Apostles before His Ascension into Heaven, and “ augmented ” upon them afterwards (John xx. 22 ; Acts i. 8), a distinction of *grace* infused into Christian men by degrees, planted in them at the first by baptism, *after* cherished, watered and *strengthened* as by other virtuous offices which piety and true religion teach, even so by this very special benediction whereof we speak, the rite or ceremony of confirmation.

[Summary.—Imposition of hands betokens our *restrained desires* to those whom we present unto God by prayer. Scriptural precedents for the imposition of hands :—

1. Israel blessing Ephraim and Manasseh.
2. Naaman and Elijah.
3. The Ceremony has been used from the time of Moses to Christ.

4. Christ and the Apostles continued the custom.

Confirmation is :—

1. A greater outpouring of the Holy Ghost.
2. The ratification of the baptismal promises.

Why confirmation was severed from baptism :—

1. Because only the bishop may confirm and ministers of inferior degree usually baptise, e.g. SS. Peter and Paul confirmed the converts whom Philip had baptised.

2. Though baptism by heretics be valid, general opinion was they could not confirm.

3. It was thought proper that the bishop, who is ultimately responsible for the cure of souls, if he baptise them not, should for honour's sake confirm his flock.

4. Confirmation is more suitable to adult age.

The Puritans' three terrible points against confirmation:—

1. We pretend to confirm after the example of the Apostles, which is a manifest untruth.

Ans. St. Luke definitely states the Apostles *did* confirm.

2. By tying confirmation to the bishop we give the impression that confirmation is more precious than Baptism.

Ans. This is not our intention (Velvet coat . . . linen coif).

3. We ascribe grace to imposition of hands and maintain the Popish distinction of grace bestowed at baptism and confirmation.

Ans. Yes, there is a distinction: spiritual life or grace is first bestowed at baptism, then strengthened at confirmation.]

CH. LXVII—*Of the Sacrament of the Body and Blood of Christ.*

1. The grace received in Holy Baptism *begins* the life which the Holy Eucharist *continues*. No man, therefore, receives Holy Communion before baptism, because no dead thing is capable of nourishment. The Grace of Baptism would possibly serve to eternal life, were it not that the state of our spiritual being is daily so much impaired after baptism. In that life where neither body nor soul can decay, we shall not require this Sacrament, but during the time that we are both subject to diminution and capable of augmentation in

grace, the words of Christ will remain forcible, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 53).

In our infancy we are incorporated into Christ and by baptism receive the grace of His Spirit *without any sense* of the gift which God bestows; in the Eucharist we so receive the gift of God that we *know* what the grace is which God gives us, we understand that the strength of our life begun in Christ is Christ, that His flesh is meat and His blood drink indeed.

2. In Hooker's time there was a general agreement concerning that which alone is material, viz. the *real participation* of Christ and of life in His Body and Blood *by means of this Sacrament*; the controversy was about the subject *where* Christ is. Even in this point no side denied that the *soul of man* is the receptacle of Christ's presence. Hence the only question was this, whether, when the Sacrament is administered (1) Christ be whole *within man only*; or (2) His body and blood be also *externally seated in the very consecrated elements themselves*.

Those who hold the latter view are driven either to the doctrine of (1) *Consubstantiation*, i.e. Christ is incorporated with the *Sacramental elements*, or (2) *Transubstantiation*, i.e. the elements *change their Substance* into His.

3. 4. Following the example of the Apostles, let us rather meditate with silence *what we have* by the Sacrament than dispute of the manner *how* we have it. This heavenly food is given for the satisfying of our empty souls, not for the exercising of our curious and subtle wits.

5. If we doubt what Our Lord's words import, content we ourselves with the Apostle's explication, My body, the communion of My body, My blood, the communion of My blood. Is there anything more expedite,

clear, and easy, than that as Christ is termed our life because through Him we obtain life, so the parts of this Sacrament are His body and blood for that they are so to us who receiving them receive that by them which they are termed? The bread and cup are His body and blood because they are causes instrumental upon the receipt whereof the *participation* of His body and blood ensues. For *that which produces any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which grows from it.* Our souls and bodies quickened to eternal life are effects the cause whereof is the Person of Christ, His body and blood are the true wellspring out of which this life flows. So that His body and blood are in that very subject whereunto they minister life not only by effect, but also by a far more divine and mystical kind of union, which makes us one with Him even as He and the Father are one.

6. The real presence of Christ's most blessed body and blood is not therefore to be sought for in the Sacrament, but in the worthy receiver.

With this the very order of Christ's words agrees, first "take and eat"; then "this is My Body, which was broken for you": first, "drink ye all of this"; then follows "this is My Blood of the New Testament which is shed for many for the remission of sins." I see not which way it should be gathered by the words of Christ, when and where the bread is His body or the Cup His blood, but only in the very heart and soul which receive them. The Sacraments really *exhibit*, but are not really nor do really *contain in themselves* that grace which with them or by them it pleases God to bestow.

The grace of baptism is neither seated *in the water* nor the water changed into it; in the same way the grace of the Eucharist is not *in the Eucharist*.

The *manner* of Christ's presence in the Eucharist we need trouble little about because our participation of Christ in this Sacrament depends on the co-operation of His omnipotent power which makes it His body and blood to *us*, whether with change or without alteration of the element we need not inquire.

7. It is on all sides plainly confessed :—

(1) This Sacrament is a true and real participation of Christ, who thereby imparts His whole entire Person.

(2) To whom the Person of Christ is thus communicated, to them He gives by the same Sacrament His Holy Spirit to sanctify them.

(3) What merit, force or virtue soever there is in His sacrificed body and blood, we freely, fully, and wholly have it by this Sacrament.

(4) The effect thereof in us is a real transmutation of our souls and bodies from sin to righteousness, from death and corruption to immortality and life.

(5) Because the Sacrament, being *of itself* but a corruptible and earthly creature, must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon *the strength of His glorious power* Who is able and will bring to pass that the bread and cup which He gives us shall be truly the thing He promises.

8. Thus it is confessed by all (1) that the Eucharist is *not a bare sign* or figure only, (2) that in the Eucharist we are partakers of the grace of the body and blood of Christ, and besides there is also imparted unto us, even in true and real though mystical manner, the very Person of our Lord Himself, whole, perfect and entire.

9. Those who believe in a literal, corporal and oral manducation of the very Substance of His flesh and blood are refuted by Holy Scripture, "It is the Spirit that quickeneth ; the flesh profiteth nothing : the words

that I speak unto you they are spirit and they are life" (John vi. 63).

10. Those who go about to explain *how* Christ is present in the Eucharist are :—

(1) The *Lutherans*, who, to support their theory, lay the union of Christ's deity with His manhood as their first foundation and ground ; from thence they infer a power which the body of Christ has thereby to present itself in all places : out of which ubiquity of His Body they gather the presence thereof with that sanctified bread and wine of Our Lord's table. Thus the doctrine of Consubstantiation is that the *Body and Blood of Christ are united with and accompany the bread and wine*.

(2) The *Romanists*, who teach the doctrine of Transubstantiation, i.e., that *the Bread and Wine are changed into the Body and Blood of Christ*.

Anglicans acknowledge the reality of Christ's Presence in the Eucharist but *do not dogmatise* as to the manner thereof.

11. The Fathers seem to support the Anglican standpoint. They teach that Christ is *personally* (not corporally) there present : that assisting this heavenly banquet with His personal and true presence, by His own divine power He adds to the natural substance thereof supernatural efficacy, thereby making them to us what otherwise they could not be ; that to us they are thereby such instruments as majestically, yet truly, invisibly, yet really, work our communion with the person of Jesus Christ as well in that He is man as God, our participation also, in the fruit, grace and efficacy of His Body and Blood, whereupon there ensues a kind of transubstantiation *in us*, a true change both of soul and body, an alteration from death to life. In a word the Fathers conceived only a mystical participation of Christ's body and blood in the Eucharist.

12. When once the Presence of Christ in the Eucharist is admitted it is surely a matter of small importance *how* that Presence is vouchsafed us. Variety of judgment and opinions argues obscurity in those things whereunto they differ. But that which *all parts* receive for truth, that which every one having sifted is by no one denied or doubted of, must needs be matter of infallible certainty. Whereas, therefore, there are but three expositions (Roman, Anglican, Lutheran) made of "This is My body," the Anglican has in it nothing but what the rest do *all* approve and acknowledge to be most true, viz. "That this hallowed food, through concurrence of divine power, is in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation, whereby as Christ makes Himself wholly theirs so He gives them in hand an actual possession of all such saving grace as His sacrificed body can yield, and as their souls need, this is *to them and in them* His Body."

We do not ask the Author of Nature *how* the tree comes from the seed and refuse to believe except He acquaint us with His ways and lay the secret of His skill before us. Why, then, should we be so curious in wanting to know *how* Christ is present in the Eucharist? The fact is sufficient. It is enough to know that His Blessed Body and Blood avail to the endless life and welfare both of soul and body, in that it serves as well for a medicine to heal our infirmities and purge our sins as for a sacrifice of thanksgiving. What these elements are it skilleth not, it is enough that to me which take them they are the Body and Blood of Christ, His promise in witness hereof suffices, His word He knows which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, "O my God, Thou art true, O my Soul, thou art happy!"

13. Hence touching Baptism and the Supper of the

Lord, we consent with the whole Christian world that they are necessary, the one *to begin* the other to *make perfect* our life in Christ.

[Summary.—Baptism *begins*, the Eucharist *continues* life.

In Baptism grace is received without knowledge of the gift, in the Eucharist with the knowledge of it.

In Hooker's time all parties agreed that the Body and Blood of Christ were received *through* the Sacrament. Controversy concerned itself with the *manner* of His Presence.

The Lutherans held that Christ is united with the Elements (=Consubstantiation).

The Romanists believed in the physical change of the Elements into the Body and Blood of Christ (=Transubstantiation).

Hooker's explanation of the words of Institution :—

My Body, the Communion of My Body.

My Blood, the Communion of My Blood.

As Christ is termed our life, because through Him we obtain life, so are the Elements termed His Body and Blood because through them we participate of His Body and Blood. The Real Presence is, therefore, to be sought not in the Elements, but in the worthy receiver. The very order of Christ's words show this. Take eat—then this is My Body. And just as the grace of Baptism is not *in* the water, neither is the grace of the Eucharist *in* the Elements. The manner of Christ's presence, however, need not trouble us, for His omnipotent power will make the bread and wine to be truly what He promises.

The Anglican Church teaches the fact of Our Lord's presence, but does not dogmatise as to the manner thereof.]

CH. LXVIII.—*Of faults noted in the form of administering the Holy Communion.*

1, 2. *Obj.* 1. "We do not say once for all to communicants, "Take, eat and drink," but to each person, "eat thou, drink thou," which is according to the popish manner and not the form that our Saviour did use."

Ans. Seeing God by Sacraments applies in *particular* unto every man's person the grace which Himself has provided for the benefit of all mankind, there is no cause why administering the Sacraments we should forbear to express that in our forms of speech which He by His Word and Gospel teaches all to believe. In the one Sacrament "I baptise thee" displeases them not. If "eat thou" in the other offend them, their fancies are no rules for Churches to follow.

Whether Christ at His last supper did speak generally once to all, or to everyone in particular, is a thing uncertain. What He then did is set down with historical brevity, But even granted that Christ spake but once unto all, we are not, therefore, scrupulously tied unto that practice.

It is true that in Sermons we do not repeat our sentence severally to every particular hearer, a strange madness it were if we should. The softness of wax may induce a wise man to set his stamp therein; it persuadeth no man that because wool hath the like quality of softness it may therefore receive the like impression. *Equal principles only avail unto equal conclusions where the matter whereunto we apply them is equal*, and not else.

3. *Obj.* 2. "In kneeling there hath been superstition: sitting agreeth better to the action of a supper; and our Saviour, using that which was most fit, did Himself not kneel."

Ans. Our kneeling at Communion is a gesture of piety. If we there presented ourselves *only* to make some show or dumb resemblance of a spiritual feast, it may be that sitting were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better beseem our bodies at that hour than to be sensible witnesses of minds unfeignedly

humbled? Our Lord Himself did that which custom and long usage had made fit; we that which fitness and great decency have made usual.

4. *Obj.* 3. In accordance with the command that the Levites should prepare the people for the Passover (2 Chron. xxxv. 6: "So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses"), and examination is a part of their preparation, we ought to examine all communicants, for the Lord's Supper is in place of the Passover.

Ans. *Self-examination* before Communion is by express commandment every man's precise duty. Examination by the Minister is not essential, but, when needed, those who cannot quiet their own conscience may go to Confession to their Minister (see Exhortation in Communion Service). The Puritans, however, misinterpret 2 Chronicles xxxv. 6. The Levites were charged not to prepare their brethren against the Feast of the Passover but to "make ready *Laahhechem* for your brethren," wherefore it follows how lambs and kids and sheep were delivered unto the Levites, and thus "the Service was made ready" (2 Chronicles xxxv. 10).

5. *Obj.* 4. "Against the Apostle's prohibition to have any familiarity at all with notorious offenders, papists, being not of the Church, are admitted to our very communion before they have by their religious and gospel-like behaviour purged themselves of that suspicion of popery which their former life caused."

Ans. The name of a papist is not given unto any man for being a notorious malefactor. We decline to call papists "dogs, swine, beasts, foreigners, and strangers," and to say they are "not of the Church."

6. The Visible Church of Christ in this present world, from which they separate all papists, is that society of

men which profess the true religion from the rest which profess it not. Now the only object which separates ours from other religions is Jesus Christ, in whom none but the Church believe and worship. It is in this way that the Apostles do everywhere distinguish the Church from infidels and from Jews, accounting "them which call upon the name of our Lord Jesus Christ" to be His Church. The papists call upon the Name of the Lord ; therefore they are of His Church.

Schisms, factions, errors in ceremonies and rites, blemish the unity of the Church but do not separate therefrom. Many things, indeed, exclude from the Kingdom of God although from the Church they separate not, e.g.

(1) *Heresy and Hypocrisy*. Whole nations professing Christ have been heretofore and are at this present day divided about Christ. Now what side soever it be that has the truth, the same we must also acknowledge alone to hold *with the true Church in that point*, and consequently reject the other as an enemy *in that case fallen away from the true Church*. Wherefore the Apostles, which defended the truth against heretics and hypocrites, pronounced such "gone out" from the fellowship of sound and sincere believers, when as yet the Christian religion they had not utterly cast off (cf. 1 John ii. 19 : "They went out from us, but they were not of us : for if they had been of us, they would no doubt have continued with us ; but they went out, that they might be made manifest that they were not all of us").

(2) *Idolatry* severed of old the Israelites, *iniquity* those Scribes and Pharisees from God who, notwithstanding, were a part of the seed of Abraham which God did Himself acknowledge to be His Church. The Church may, therefore, contain both them which indeed are not His yet must be reputed His by us who know

not their inward thoughts and them whose apparent wickedness testifies, even in the sight of the whole world, that God abhors them (St. Matt. xiii. 24, 47: Parables of "Wheat and tares"; "Net cast into the sea"). Thus heresy, hypocrisy, idolatry and iniquity, which *wholly sever from God*, do sever from the Church of God *in part only*. That which separates *utterly*, that which cuts off *clean* from the visible Church, is plain *Apostasy*, an utter rejection of the whole Christian faith. Heretics, Schismatics, licentious and wicked persons have all foresaken the *true* Church of God, the Church that is sound in the doctrine that they corrupt; howbeit they still belong to the soul of the Church.

7. To redress errors and open schisms, to make the Church one in outward conformity, the Act of Uniformity has been established. Whereupon sundry ill-affected persons, to save themselves from danger of laws, pretend obedience, and receiving unworthily the blessed Sacrament from our hands, eat and drink their own damnation.

8. T. C. contended that the Church should not admit such ill-affected persons without probation before had of their gospel-like behaviour. Hooker replied:—

(1) God alone knows the hearts of such people; we can only judge men by their outward acts.

(2) By coming to the Lord's Table, if only by compulsion, they will at length learn the mystery of gospel-like behaviour.

9. Let the Puritans rectify their own mistakes:—

(1) In thus equalling crimes with errors as touching force to make incapable of this Sacrament.

(2) In denying the Church of Rome to be a true limb of the visible Church of God.

(3) In imposing upon the Church a burden to enter further into men's consciences than any law of God requires.

(4) In repelling under colour of longer trial from the mysteries of heavenly grace such as still are capable of conforming to the Laws of God.

10. *Obj.* 5. "When there have been store of people to hear Sermon and Service in the Church we suffer the Communion to be ministered to a few. We should, by ecclesiastical discipline and civil punishment, provide that such as would withdraw themselves might be brought to communicate according both to the law of God and the ancient Church Canons."

Ans. If they require at Communions frequency, we wish the same. We are ready to use any good mean of sweet compulsion to have this high and heavenly banquet largely furnished. Only we cannot so far yield as to judge it convenient that the holy desire of a competent number should be unsatisfied, because the greater part is careless and indisposed to join with them.

Distraction is caused rather by those that depart than by those who, being left behind, do communicate. However those who depart may often have just cause, e.g:—

(1) Danger of impairing health.

(2) Urgent business.

(3) *Unfitness* or unpreparedness to receive at the present time.

There is in all Scripture no one syllable which condemns communicating amongst a few when the rest are departed from them.

11. *Obj.* 6. "We impart this Sacrament privately unto the Sick."

Ans. There have been of old two kinds of necessity wherein this Sacrament might be privately administered:

(1) The Necessity (erroneously imagined according to T. C.) whereby some have thought all such excluded

from possibility of salvation as did depart this life and never were made partakers of the Holy Eucharist.

(2) The Necessity (no longer in use according to T. C.) when men, which had fallen in time of persecution, and had afterwards repented them, but were not as yet received again unto the fellowship of this communion, did at the hour of their death request it, that so they might rest with greater quietness and comfort of mind, being thereby assured of departure in unity of Christ's Church, which virtuous desire the Fathers did think it great impiety not to satisfy. This was Serapion's case, which T. C. himself quotes. Serapion had fallen in time of persecution, and being ready to yield up the Ghost, prayed more earnestly than ever to receive the Sacrament. Which sacrament was necessary in this case, not that Serapion had been deprived of everlasting life without it, but that his end was thereby to him made the more comfortable. There are cases of like necessity even now, e.g. (a) Suppose that some who have lived in Schism or Sin do on their death-beds not only repent but also in token thereof desire to receive the comfort of this blessed Sacrament, God forbid we should think that the Church sins in permitting the wounds of such to be supplied with that oil which this gracious Sacrament yields and their bruised minds not only need but beg.

12. (b) Suppose that some need comfort against the natural terrors of death and other scruples of conscience which commonly do them most trouble and perplex the weak, the very law of God exacts at our hands all the helps that Christian lenity and indulgence can afford. Our general consolation departing this life is the hope of that glorious resurrection which St. Paul calls *ἐξανάστασιν*, to note that as all men have their *ἀνάστασιν*, so the just shall be taken up and exacted above the rest,

whom the power of God raises but does not exalt. This life and this resurrection is for all men as touching the sufficiency of what Christ has done ; but that which makes us partakers thereof is our particular communion with Christ, and this Sacrament a principal mean as well to strengthen the bond as to multiply in us the fruits of the same communion. For this cause St. Cyprian terms it a joyful solemnity of expedite and speedy resurrection ; Ignatius, a medicine which procures immortality and prevents death ; Irenaeus, the nourishment of our bodies to eternal life and their preservative from corruption. When, therefore, any special occasion, as of sickness or death, kindleth our desires towards it, it is then most acceptable and most fruitful. To deny this Sacrament to such troubled minds would be to add much affliction.

[Summary.—We communicate each person *singly*, inas-much as Christ applies the grace of the Sacrament to each *individually*. What practice Our Lord followed at the last Supper is uncertain.

We *kneel* at Communion as *humble* receivers of inestimable grace.

Self-examination is incumbent upon every communicant, but examination by the minister is only requisite for those who cannot quiet their own consciences. The Levites were not ordered to prepare their brethren, but to make ready Laahhechem for them.

The visible Church of Christ consists of all who call upon the name of Christ, and therefore includes Papists.

Heresy, Idolatry, erroneous ceremonial and rites, blemish the Unity of the Church but do not separate therefrom. That which alone clean separates from the Church is plain Apostasy, an utter rejection of the whole Christian faith.

We also desire frequency at the Holy Communion but the few should not be barred therefrom because the greater part are indisposed to communicate.

Holy Communion is administered privately to the sick and dying not because such souls would be deprived of everlasting life without it, but (1) to assure those who have lived in schism or sin of God's acceptance of their repentance.

(2) To comfort them against the natural terrors of death.]

CH. LXIX.—*Of festival days and the natural causes of their convenient institution.*

1. The substance of God alone is infinite and His continuance knows neither beginning nor end. This is the reason why first we do most admire those things which are greatest, and secondly those things which are ancientest, because the one are least distant from the infinite substance, the other from the infinite continuance of God. God knoweth not time.

2. As nature brings forth time with motion, so we by motion have learned how to divide time and by the smaller parts of time both to measure the greater and to know how long all things else endure. Time, considered in itself, is but the flux of that very instant wherein the motion of the heaven began ; being coupled with other things, it is the quantity of their continuance measured by the distance of two instants, e.g. the time of a man is a man's continuance from the instant of his first breath till the instant of his last gasp.

Hereupon some have defined time to be the measure of the motion of heaven, because the first thing which time measures is that motion wherewith it began and by the help whereof it measures other things. To DEFINE without motion *how* long or *how* short continuance is were impossible. Hence we must of necessity use such figurative words to denote time as years, days, hours, minutes, which all grow from celestial motion.

3. All things whatsoever having their time, the

works of God have always that time which is seasonablest and fittest for them. His works are some ordinary, some more rare, all worthy of observation, but not all of like necessity to be often remembered. As God's extraordinary presence has hallowed certain *places* (Exod. iii. 5 : "And he said, 'Draw not nigh hither : put off thy shoes from off thy feet, for the *place* whereon thou standest is holy ground'") above others, so have His extraordinary works worthily advanced certain *times* above others (Ps. cxviii. 24 : "This is the *day* which the Lord hath made ; we will rejoice and be glad in it"). Hence such times ought to be with all men that honour God more holy than others days.

[Summary.—God's works are some ordinary, some more rare, all worthy of remembrance, but not in the same degree. Festival days are times set apart for honouring the rarer works of God. God Himself has honoured certain places and times above others.]

CH. LXX.—The *manner of celebrating festival days*.

1. The Sanctification of days and times is a token of that thankfulness and a part of that public honour which we owe to God for admirable benefits, whereof it does not suffice that we keep a secret calendar. The days which are chosen out to serve as public memorials ought to be clothed with those outward robes of holiness whereby their difference from other days may be made sensible.

2. The hallowing of festival times consists generally in offices and duties of religious joy. (Ps. cxviii. 24 : "This is the day which the Lord hath made ; we will rejoice and be glad in it"). Festival solemnity, therefore, is nothing but the due mixture as it were of these three elements :—

(1) Praise. (2) Bounty. (3) Rest.

God protested against the Sabbaths and Solemn days of the Jews not because the proper observance of them was not acceptable to Him, but because they kept them more for fashion's sake than with the true devotion of their hearts (Isa. i. 13: "Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting").

3. Bounty and liberal expense is required (1) as a sign of our own joy in the goodness of God towards us and (2) as a means whereby to refresh the poor and needy.

4. Rest is the end of all motion, but let us not mistake idleness for rest. They are *idle* whom the painfulness of action causes to avoid those labours, whereunto both God and nature bind them: they *rest* which either cease from their work when they have brought it unto perfection, or else give over a meaner labour because a worthier and better is to be undertaken.

5. Nature taught the heathens, and God the Jews, first that festival solemnities are a part of the public exercise of religion; secondly, that praise, liberality and rest are the natural elements whereof solemnities consist. These things, however, the heathens converted to the honour of false gods, while the Israelites impiously followed corrupt examples. Hence, as they both failed in the end itself, their very hymns of praise were idolatry, their bounty excess, and their rest wantonness.

6. The Law of God appointed Sabbaths, months and special times to be observed. In addition to these, through the wisdom of the Church, certain other festivals were appointed, e.g. the Feast of Lots, the Dedication.

7. St. Paul does not, as some would have us believe, favour invectives against the special sanctification of days and times to the Service of God and to the honour

of Jesus Christ (Gal. iv. 10: "Ye observe days, and months, and times, and years"): he merely reproves that opinion which imposed on the Gentiles the yoke of Jewish legal observations, as if the whole world ought for ever, and that upon pain of condemnation, to keep and observe the same.

8. St. Augustine says: "By festival solemnities and set days we dedicate and sanctify to God the memory of His benefits, lest unthankful forgetfulness thereof should creep upon us in course of time."

The Church has changed the Jewish Sabbath into our Lord's day, that as the one did continually bring to mind the former world finished by creation, so the other might keep us in perpetual remembrance of a far better world begun by Him which came to restore all things, to make both heaven and earth new. For which cause they honoured the last day, we the first in every seven throughout the year.

The rest of the days and times which we celebrate have relation all unto one head; their order is:—

The Annunciation, Nativity, Circumcision, Purification, Epiphany, Easter, Ascension, Whitsuntide, Trinity and Saints' Days. These Saints' Days, which commemorate their departure out of the world, are to the Church as the birth and coronation days of kings or emperors. These days are selected times to meditate of Christ glorified in His Saints.

9. We are bound to observe these festivals both by force of divine law and also by the positive ordinances of the Church. Moreover, the very law of nature itself, which all men confess to be God's law, requires in general no less the sanctification of times, than of places, persons, and things unto God's honour. For which cause it has pleased God heretofore as of the rest so of *time* likewise—

(1) To exact some parts by way of perpetual homage, never to be dispensed withal nor remitted, e.g. the Sabbath Day.

(2) To require some other parts of time with as strict exaction but for less continuance, e.g. those feasts appointed by the law of Moses.

(3) Of the rest which were left arbitrary to accept what the Church shall in due consideration consecrate voluntarily unto like religious uses, e.g. the Feast of Dedication.

The moral law requiring, therefore, a seventh part always to be that way employed, although with us the day be changed in regard of a new revolution begun by our Saviour, yet the same *proportion* of time continues, because in reference to the benefit of creation, and now much more of renovation thereunto added, we are bound to account the sanctification of one day in seven a duty which God's law exacts for ever.

[Summary.—Festivals should be observed by the due mixture of these three elements—Praise, Bounty, Rest.

Idleness is not rest. They are *idle* whom the painfulness of work causes to avoid those labours which are incumbent upon them. They *rest* who either cease from work completed or give over a meaner for a worthier task.

God protested against the festival solemnities of the Jews because they were kept merely for form's sake, and not with the true devotion of the heart. St. Paul merely condemned the imposition of Jewish legal observances upon Gentiles.

We observe Sunday instead of the Jewish Sabbath, because as the latter commemorates the *completion* of creation, so the former puts us in mind of a far better world *begun* by Christ. Thus we honour the *first* day, they the *last* in every seven.

All festival days have reference to Christ: even Saints'

days are but times selected to meditate on Christ glorified in His Saints.

The laws of God, of His Church, of Nature, all teach the sanctification not only of persons, places, and things, but of *special times*, unto God's honour.]

CH. LXXI.—*According to the Puritans, all other Festivals "except the Lord's Day ought to be abolished, for—*

(1) *"They nourish superstition.*

(2) *"Are abused by Papists.*

(3) *"Easter and Pentecost even by the Jews."*

Ans. to Objs. 1, 2, and 3. Touching Jews, their Easter and Pentecost have with ours as much affinity as Philip the Apostle with Philip the Macedonian king. As for "imitation of Papists" and "the breeding of superstition" they are now become such common quests that no man can think it discourteous to let them go as they came.

Obj. 4. "We ought not to keep our Easter as did the Jews, *for certain days*, but in the unleavened bread of sincerity and of truth to *feast continually*, whereas this restraint of Easter to a certain number of days cause us to rest for a short space in that near consideration of our duties which should be extended throughout the course of our whole lives, and so pulls out of our minds the doctrine of Christ's Gospel ere we be aware."

2. *Ans.* The doctrine of the Gospel which here they mean is that Christ having finished the Law, there is no abstinence from sour bread now required at our hands, there is no leaven which we are bound to cast out but Sin. And seeing no time of sin is granted us, it follows that this kind of feasting ought to endure always. But how are standing festival solemnities against this?

That which the Gospel requires is the perpetuity of virtuous duties and the practice of them as oft as times

and opportunities require. If virtues did always cease to be when they cease to work, there should be nothing more pernicious to virtue than sleep. All things are done in time and many offices are not possible at one and the same time to be discharged, hence God's affirmative laws and precepts, as prayer, alms, and the like, do bind us *ad semper velle*, but not *ad semper agere*. Indeed the frequent iteration of festival duties is a most effectual mean to bring unto full maturity and growth those seeds of godliness which are sown in the hearts of those present at such feasts. The works of virtue often iterated bring virtue at length unto perfection. Festival duties serve well as a beginning of holiness and gradually lead us up to a state of perfect godliness.

3. *Obj.* 5. "We have no right to restrain men from their ordinary labours at festival times. The Church has not power to command rest, because God has left men liberty to bestow six whole days in labour. In times of *public* calamity, the Church, 'because it hath received commandment' from God, may proclaim rest from ordinary works, as the Jews afflicted did in Babylon. But without such express command from God no power under heaven may restrain the liberty that God has given men."

4. *Ans.* (1) This opinion would shake universally the fabric of government and tend to anarchy and mere confusion. It would annul the authority and power both of Church and State. Every man would be left to the freedom of his own mind in such things as are not expressly prohibited by the Law of God. The truth is that those things which the Law of God leaves arbitrary are all subject unto positive laws of men. Hence both the Church and State have power to make their own ordinances, if they be not contrary to the Law of God.

5. (2) Is it probable that God would command rest

upon occasions of doleful events befalling peradventure some *one certain Church or nation* and not as much as permit the like rest when triumphant piety makes solemn commemoration of God's most rare mercies, *such especially as the whole race of mankind* does or might participate? Indeed rest is much more suitable to accompany festival praises of God than offices of humiliation and grief.

(3) Why should the words of Joel (ii. 15 : " Sanctify a fast call a solemn assembly "), uttered to the Jews in great *distress and misery*, more bind the Church than the words of Moses to them in a time of *joyful deliverance* from misery : " Remember this day " (Exod. xiii. 3) ? Scripture not only makes for the justification of *black and dismal* days, but also for days of *feasting and joy*, e.g. the Feast of Purim, when the Jews rested from bodily labour and bestowed bounty upon the poor.

6. Moreover, the feast of Purim was *not* of Divine institution but was observed according to the ecclesiastical laws of the Jewish Church.

7. (4) But let it suffice men of sober minds to know that the law both of God and nature allows generally days of rest and festival solemnity to be observed by way of thankful remembrances, if such miraculous favours be shewed towards mankind as require the same ; that such graces God has bestowed upon His Church as well in later as in former times ; that in some particulars when they have fallen out Himself has demanded His own honour and in the rest has left it to the Church to judge when the like is requisite. And if we be asked why the memory of Paul should be rather kept than the memory of Daniel, we are content to imagine it may be perhaps true that the least in the kingdom of Christ is greater than the greatest of all the prophets of God that have gone before.

(5) The Church has commanded our observance of Feasts, and we honour, reverence and obey in the very next degree unto God the voice of the Church wherein we live.

8. (6) Festival rest was enforced upon the Jews by the law of Moses and the violation of the Sabbath rest was often punished with great severity (Num. xv. 32-36: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. . . . And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp").

9. The Emperor Constantine licensed Sunday labour in country villages lest anything which God by His providence has bestowed should miscarry, not being taken in due time: Leo, which afterwards saw that this ground would not bear so general and large indulgence as had been granted, did by a contrary edict both reverse and severely censure his predecessor's remissness, and the Imperial Laws which had such care of hallowing especially our Lord's day did not omit to provide that the other festivals of the Church might be kept with vacation from labour.

10. Our Feasts, like those of the Jews, viz. the Sabbath, the Passover, Pentecost, Tabernacles and Lots are occasions of rest and joy and charity. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe.

[Summary.—The Christian Feast of Easter should not be abolished because of the abuse of the Feast of Pentecost

by the Jews, for Easter has no affinity whatsoever with the Jewish Pentecost.

We cannot *always* be keeping festival solemnities. There are certain definite times for everything and *all* things cannot be done at the same time. Virtues do not cease to be when they cease *to work*, else were sleep most pernicious. Certain things, such as prayer and almsgiving, bind us *ad semper velle* but not *ad semper agere*.

The Church has power to ordain days of rest :—

1. If the Church and State have not power to arrange those things which the Law of God leaves arbitrary, anarchy would result.

2. God of old ordered rest upon occasions of sad events befalling *one certain Church or nation*.

Would He prohibit a similar rest on occasions of joy which befall *all mankind* ?

3. The Feast of Purim, which was of ecclesiastical, not of divine, institution, was ordered as a time of rest.

4. The laws both of God and nature *do* allow days of rest.

5. The voice of the Church is second only in authority to the voice of God.

6. The Law of Moses enforced festival rest.]

CH. LXXII.—*Of days appointed as well for ordinary as for extraordinary Fasts in the Church of God.*

1. Fastings are either (1) of men's own free and voluntary accord as their particular devotion moves them thereunto; or (2) they are publicly enjoined in the Church and required of all men. There are of the Puritans which altogether disallow not the former kind and the latter they greatly commend, so that it be upon *extraordinary occasions only* and after one certain manner exercised. But yearly or weekly fasts such as ours in the Church of England they allow no further than as the temporal state of the land and men's health require the same.

2. Thus, according to the Puritans, fasting is of no

spiritual value, but only enables men the better to subdue the flesh. "Was it," asks Hooker, "for this reason that the Patriarchs, Prophets, Apostles and our Lord Himself fasted?"

"Fasting (says Tertullian) "is a work of reverence towards God. The end thereof sometimes elevation of mind; sometimes the purpose thereof clean contrary. The cause why Moses in the Mount did so long fast was mere divine speculation; the cause why David, humiliation."

Our life is a mixture of good with evil. When we are partakers of good things we joy, neither can we but grieve at the contrary. But we are more apt to calendar festival than black days, saints' days than sinners' days, therefore there is in the Church a care not to iterate the one alone but to have frequent repetition of the other.

Never to seek after God saving only when the whip constrains were brutish servility. Hence we have *voluntary* fasts.

3. Concerning Jewish abstinence from certain kinds of meats *as being unclean* the Apostle teaches that "the Kingdom of Heaven is not meat and drink," that "food commendeth us not unto God" (Rom. xiv. 17; 1 Cor. viii. 8); whether we take it or not we are not thereby the more acceptable in His sight. St. Paul's purpose was certainly not to condemn fasting, but to show that fasting consists not in abstinence from certain kinds of meats *as being unclean*. Fasting is an abstinence whereby we interrupt the care of our bodily sustenance to show by this kind of outward exercise the serious intention of our minds fixed on heavenlier and better desires, the earnest hunger and thirst whereof deprives the body of those usual contentments which otherwise are not denied unto it.

4. Our Lord taught His disciples to fast (St. Matt. vi. 16 : "Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward"). He would not teach the manner, much less propose a reward for doing that which were not acceptable in God's sight. The Pharisees weekly bound themselves unto double fasts, neither are they for this reprov'd. Often fasting, which was a *virtue* in John's disciples, could not in them of itself be a vice, and therefore not the oftenness of their fasting but their hypocrisy therein was blamed.

5. Of public enjoined fasts upon causes extraordinary the examples in Scripture are so frequent that they need no particular rehearsal (Judges xx. 26 ; 1 Sam. xxxi. 13 ; 1 Chron. x. 12). Touching fasts not commanded of God but ordained by the Jews themselves, they observed :—

(1) Yearly fasts every fourth month in regard of Jerusalem being entered by the enemy.

(2) Every fifth in memory of the overthrow of their Temple.

(3) Every seventh month for the destruction of Gedaliah.

(4) Every tenth month in remembrance of the time when siege began first to be laid against them.

(5) Many others in addition to their weekly abstinence on Mondays and Thursdays throughout the whole year.

6. The Jewish manner of fasting was either (1) to deprive themselves wholly of all food or (2) abate both the quantity and kind of diet.

7. The Jews did never accustom themselves on Sabbaths or festival days to fast : they abstained from food on the Sabbath till noon as a sign of devotion and reverence towards God : on fasting days they abstained till night.

8. Of private voluntary fastings St. Paul speaks more than once. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again that Satan tempt you not for your incontinency" (1 Cor. vii. 5; also 2 Cor. vi. 5; xi. 27; Col. iv. 3). Tertullian says they are sometimes commanded throughout the Church "ex aliqua sollicitudinis ecclesiasticae causa," the care and fear of the Church so requiring. The day our Lord lay in the sepulchre has always been observed as a weeping day by the Church. By some, Saturday was kept as a fast in memory of Christ being in the tomb; by others, Wednesday, instead of Saturday was observed, as being the day whereon the Jews are thought to have first contrived their treason, together with Judas, against Christ.

9. In any case the law of the Church is that we must fast, and our office and place require us to show ourselves patterns of reverend subjection, not authors and masters of contempt towards ordinances.

10. It is the *abuse* of fasts by heretics that was so strongly condemned by the Fathers, e.g.

(1) St. Ignatius condemned those who fasted on Saturdays and Sundays. These heretics thought that this world, being corruptible, could not be made but by a very evil author. As, therefore, the Jews did on their Sabbath rejoice in the God that created the world as in the author of all goodness, so they wept and fasted on that day as being the birthday of all evil.

11. (2) The Church as a whole condemned Tertullian when he began to montanize, bringing in sundry unaccustomed days of fasting and making the fasts more rigorous than the use of the Church had been. In Tertullian's work entitled, "*A Treatise of Fasting against the Opinion of the Carnal Sort*," there is, however, much that is sound.

12. (3) Epiphanius severely condemned Aërius for his opposition against fasting. Aërius taught that fasting was Jewish, bringing men under the yoke of servitude, and thus abridging the liberty of the Christian. "On Church fasting days, and specially the week before Easter, when with us," says Epiphanius, "custom admitteth nothing but abstinence from fleshly delights and pleasures, sorrowfulness, dry and unsavoury diet, prayer, watching, fasting, all the medicines which holy affections can minister, they are up betimes to take in of the strongest for the belly and make themselves mirth with laughter at this our service, wherein we are persuaded we please God."

13. In the Church of old there were two kinds of public penitence, the one belonging to notorious offenders, the other appertaining to the whole Church and unto every several person whom the same contains.

14. Of the second kind of penitence no fitter preamble could be devised than that memorable commination set down in the Book of Common Prayer.

15. The chiefest points as well of resemblance as of difference between festivals and fasts:—

(1) In this they agree, that because nature is the general root of both, therefore both have been always common to the Church with infidels and heathens.

(2) They also herein accord, that as oft as joy is the cause of the one and grief the well-spring of the other, they are incompatible.

(3) A third degree of affinity is that neither being acceptable to God of itself, but both tokens of that which is acceptable, their approbation with Him must necessarily depend on that which they ought to signify; so that if herein the mind dispose not itself aright, whether we rest or fast we offend.

(4) Another thing common unto them is that the great-

est part of the world has always grossly offended in both ; infidels because they did all in relation to false gods ; godless minds for that there is in them no sincere affection towards those things which are pretended by such exercise.

(5) Seeing that both are ordinances well devised for the good of man and yet not man created purposely for them, it is but equity to admonish that where by uniform order they are not as yet received, the example of Victor's extremity in the one, and of John's disciples' curiosity in the other be not followed ; in times of fasting regard must be had to men's infirmities, lest they should suffer harm doing good.

16. Thus, though the two customs are in these respects equal, yet of fasting the use and exercise, though less pleasant, is by so much more requisite than the other, as grief of necessity is a more familiar guest than the contrary passion of mind, albeit gladness to all men be naturally more welcome.

17. In former ages they who " humbled their soul with fasting " were considered worthy of great commendation, for by fasting men are able to master their sensual appetites. But many singular effects indeed there are apart from this consideration which should make fasting even in public considerations the rather to be accepted : for example, how great their advantage is in martial enterprises that lead armies of men trained in a school of abstinence !

18. The very purpose of the Church, both in the number and in the order of her fasts, has been—

(1) To preserve the remembrance of miseries heretofore sustained, and of the causes in ourselves out of which they have arisen, and

(2) To create in men a love towards frugal and severe life, to undermine the palaces of wantonness, to plant

parsimony as nature where riotousness has been study.

(3) That the poor, whose perpetual fasts are necessity, may the better endure the hunger which virtue causes others so often to choose.

[Summary.—Puritans held that fasting was of value to the *body alone*.

(1) This against the testimony of the Fathers.

(2) Physical health was not the object of Christ's fasting.

St. Paul did not condemn fasting but abstinence from certain kinds of meat *on the ground* that they were unclean in themselves (Rom. xiv. 17; 1 Cor. viii. 8).

Our Lord did not condemn the fasting of the Pharisees, but only their hypocrisy therein.

The Fathers condemned, not the Church's fasts, but their abuse by heretics, e.g. Gnostics, Montanists, Aërians.

The Jews had both voluntary and set fasts and St. Paul and the Fathers witness to the same in the Early Church.

Chiefest points of resemblance and difference between festivals and fasts:—

(1) Both are common to Christians and Heathens.

(2) Joy being the cause of the one and grief of the other they are incompatible.

(3) Neither is pleasing to God *in itself* but only for what each signifies.

(4) Both have been misused.

(5) Since they are for the good of men, moderation must be exercised in both.

Objects of the Church's Fasts:—

(1) To preserve the remembrance of past miseries and of the causes in ourselves out of which they have arisen.

(2) To aid in mastering sensual appetites.

(3) To make the poor more contented with their enforced fasts.]

CH. LXXIII.—*The Celebration of Matrimony.*

1. Although single life be a thing more angelical and divine, yet the replenishing of the earth with inhabitants has made matrimony a necessity.

2, 3. Men and women are by marriage linked together with a strait and insoluble knot. This bond of wedlock has always been esteemed of us a thing religious and sacred. The title which the heathen oftentimes give it is *holy*. Those rites and orders which were instituted in the solemnization of marriage the Hebrews term by the name of conjugal *Sanctifications*.

4. To those who ask why we take away the liberty of marriage during the times appointed for fasts (e.g. Lent and Advent), we answer that duties belonging unto marriages and offices appertaining to penance are things unfit to be matched together. It is absurd to see a wedding in a Church on the day of a public fast.

5. As for the delivering up of the woman either by her father or by some other, we must note that in ancient times all women, not having husbands nor fathers to govern them, had tutors, without whose authority there was no act which they did warrantable. Hence they were in marriage delivered unto their husbands by others. Which custom retained has still this use, that it puts women in mind of a duty whereunto the very imbecility of their nature and sex binds them, viz. to be always directed by others, although our positive laws do not now tie them as pupils.

6. The custom of laying down money seems to have been derived from the Saxons, whose manner was to buy their wives.

The ring has been always used as an especial pledge of faith and fidelity. As Tertullian observes, the ring is a fit token of our purposed endless continuance in that which we never ought to revoke. Some of the Fathers think the reason why Christians use it is either to testify mutual love or rather serve for a pledge of conjunction in heart and mind agreed upon between them. The Puritans deride our marriage rites, but what rite and custom

is there so harmless wherein the wit of man, bending itself to derision, may not easily find out somewhat to scorn and jest at ?

7. Of all things the most hardly taken by them is the uttering those words " with my body I thee worship," in which, rightly understood, there is as little cause as in the rest for any wise man to be offended.

(1) The words forbid unlawful copulation, which dishonours both parties.

(2) This declaration merely establishes the Apostle's words, " the husband hath not power over his own body " (1 Cor. vii. 4).

(3) Worship means *honour*. The husband hereby bequeaths to his wife such advancement of state as things annexed unto his person may augment her with ; yea, a right of participation is hereby given her both in him and even in all things which are his.

8. To end the public solemnity of marriage with receiving the blessed Sacrament is the custom of the Church of England. If there be anything in Christian religion strong and effectual to strengthen the bond of holy wedlock it is the Eucharist, in regard of the force whereof Tertullian says, " unde sufficiam ad enarrandam felicitatem ejus matrimonii quod Ecclesia conciliat et confirmat oblatio ? "—" I know not which way I should be able to shew the happiness of that wedlock the knot whereof the Church doth fasten and the Sacrament of the Church confirm."

[Summary.—Wedlock is a thing religious and sacred. Heathens called it *holy*, Hebrews, conjugal *sanctification*.

Fasting is incompatible with Marriage : hence the rite is not administered during Lent and Advent.

" Who giveth this woman," etc. In ancient times no act of a woman was warrantable, and hence they were in marriage delivered unto their husbands by others. The

ceremony now serves to remind the woman to be in subjection to her husband.

The ring signifies faith and fidelity and endless love.

"With my body I thee worship."

1. Forbids unlawful copulation.

2. Confirms St. Paul's words, "the husband hath not power over his own body."

3. Worship means honour. The man hereby bequeaths his worldly estate to his wife.

The service ends with the Eucharist, than which nothing can more effectually strengthen the bond of holy wedlock.

CH. LXXIV.—*Churching of Women.*

1. The danger of child-birth being so great, dare we open our mouths to censure the Church for appointing that women after their deliverance do publicly shew their thankful minds unto God? God forbid that we should omit it, only because there are *other causes of like nature* wherein we cannot so conveniently or at leastwise do not perform the same most virtuous office of piety.

2. The Office is *not* appointed on the ground that the woman being *unholy* during the time of her lying-in may, following the ancient Levitical Law, again be made clean.

3. To scoff at the manner of the woman's attire does not become serious divines.

4. The custom of giving alms at such times is both ancient and convenient, and the name of oblation, given to such payments, is most proper, in token that we offer unto God whatsoever His Ministers receive.

CH. LXXV.—*Of the Rites of Burial.*

1. The Puritans complained that at burials—

(a) We appoint a prescript form of service.

(b) Suffer mourning apparel to be worn.

(c) Permit sermons.

2. The end of funeral duties, according to Hooker, is :—

(a) To shew that love towards the party deceased which nature requires.

(b) To do honour to the deceased.

(c) To testify the care which the Church has to comfort the living, and the hope which we all have concerning the resurrection of the dead.

The Scripture approves of mourning apparel (2 Sam. xv. 30 : “ And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot : and all the people that was with him covered every man his head, and they went up, weeping as they went up ”). Moreover, as *white* garments were fit to use at marriage feasts and such other times of *joy*, whereunto Solomon alludes, “ Let thy garments be always white,” what hinders *black* from being now as convenient in *grief* as this heretofore in gladness has been ?

3. The honour generally due unto all men makes a decent interring of them to be convenient even for very humanity’s sake. Unto this end appertained the ancient use of the Jews to embalm the corpse with sweet odours and to adorn their sepulchres.

It has been judged fit to commend the departed unto the world at their death, amongst the heathens in funeral orations, amongst the Jews in sacred poems (cf. 2 Sam. i. 19) ; and why not in funeral sermons also amongst Christians ?

Moreover (1) the care no doubt of the living both to live and to die well must needs be somewhat increased, when they know that their departure shall not be folded up in silence but the ears of many be made acquainted with it.

(2) The hope of the living is also much confirmed against the day of their own dissolution.

- (3) The loose and dissolute in life are thereby rebuked.
- (4) Funeral, like other sermons are instructive.
- (5) They comfort the bereaved.

4. But the greatest thing of all about this duty of Christian burial is *an outward testification* of the hope which we have touching the resurrection of the dead.

It is objected that neither the Jews under the Law, nor the Church in the Apostles' times, did use any form of service in the burial of their dead, and, therefore, that this Order is taken up without any good precedent :

(1) Though we find no such service in Scripture, yet this does not prove they had it not : but even if proved, this would not deprive the Church in later ages of taking further order.

(2) That the Jews had a prescript form of Service for the burial of the dead, though not actually mentioned in Scripture, is probable, inasmuch as they have one at this present day.

[Summary.—End of funeral duties:—

- 1. To show our love and respect for the deceased.
- 2. To comfort the living.
- 3. To openly testify our belief in the resurrection of the dead.

Puritans objected to:—

- 1. Our prescript form of Prayer.

(a) The Apostolic Church may have had a prescript form of prayer though it is not mentioned in Scripture. Even if they hadn't, the later Church might rightly take further order.

(b) The Jews probably had one, though the fact is not mentioned in Scripture, for they have a prescript form at the present day.

- 2. Our mourning apparel.

(a) It is Scriptural.

(b) As *white* is a fitting sign of *joy*, so is *black* of *grief*.

- 3. Our funeral sermons.

- (a) They are Scriptural.
- (b) They help the living to a better life when they know their deeds will be unfolded at death.
- (c) They comfort the bereaved.
- (d) They rebuke the wicked.]

CH. LXXVI.—*Of the Nature of that Ministry which serveth for performance of divine duties in the Church of God, and how happiness, not eternal only, but also temporal, doth depend upon it.*

1. The object of the Ministry is :—

- (1) To honour God ; and
- (2) To save man.

Even secular happiness and the temporal estate of all men and of all dominions hangs chiefly upon religion and gives plain testimony that as well in this as in other considerations the priest is a pillar of that commonwealth wherein he faithfully serves God. For if these assertions be true—

(1) That nothing can be enjoyed in this present world against God's will.

(2) That though God sometimes permits the impious to *have*, yet impiety permits them not to *enjoy* even temporal blessings.

(3) That God has appointed those blessings to attend as handmaids upon religion.

(4) That without the work of the Ministry religion by no means can possibly continue, it follows that the use and benefit of the Ministry, even towards all men's worldly happiness, must needs be granted.

2. The *first* assertion is acknowledged by all. The *second* may be called in question except it be perfectly understood. Of earthly blessings the meanest is wealth, reputation the chiefest. For which cause we esteem the

gain of honour and reputation an ample recompense for the loss of all other worldly benefits.

3. Honour is commonly presumed a sign of more than ordinary virtue and merit, by means whereof when ambitious minds thirst after it, their endeavours are testimonials how much it is in the eye of nature to possess that body, the very shadow whereof is set at so high a rate.

4. Now all earthly blessings, except honour, be they health or wealth or friends or length of days or children, are really enjoyed of those only who *esteem them according as they serve some high end*. The impious cannot enjoy them, because they receive them not as at God's hands and use them for their own selfish ends. They turn that to poison which might be food, they make their prosperity their own snare, in the nest of their highest growth they lay foolishly those eggs out of which their woful overthrow is afterwards hatched.

5. Thirdly, God has appointed earthly blessings to attend as handmaids upon religion, i.e. religion induces secular prosperity as well as everlasting bliss in the world to come. But we must add certain special limitations: first we do not forget how crazed and diseased minds receive oftentimes most benefit by being deprived of those things which are to others beneficially given; again, the measure of our outward prosperity must be taken by proportion with that which every man's estate in this present life requires. Those men are blessed in worldly respects that have wherewith to perform sufficiently what their station and place ask, though they have no more. A *moderate* amount of this world's goods is all we should desire: "Give me, O Lord, neither riches nor penury" (Prov. xxx. 8).

The *loss* of worldly goods has often brought about good results, as for example with regard to those heroic Saints whom afflictions have made glorious. In a word, not to

whom no calamity falls, but whom neither misery nor prosperity is able to move from a right mind, them we may truly pronounce fortunate.

6. With these limitations history, Heathen, Jewish and Christian, shew how all our welfare, even on earth, depends wholly upon our religion :—

(1) The worldly affairs of the Heathen were much impaired or bettered according as their love and zeal towards true religion did wane or grow.

(2) In the whole history of the Jews did they ever find it otherwise, but that during their faith and fidelity towards God every man of them was in war as a thousand strong, and as much as a grand senate for counsel in peaceable deliberations, but quite contrariwise if they swerved from God ?

7. (3) History repeats itself in like manner under the Christian Dispensation.

8. The highest happiness of life, however, comes not from temporal goods but from virtue and uprightness of character. Kings, who have all the benefits that temporal goods can give, can only be esteemed happy if they be virtuous and godly. This singular grace and pre-eminence, then, religion has, that either it guards as an heavenly shield from all calamities, or else conducts us safe through them, and permits them not to be miseries ; it either gives honours and wealth, or else more benefit by wanting them than if we had them at will ; it either fills our houses with plenty of all good things, or makes a salad of green herbs more sweet than all the sacrifices of the ungodly.

9. Our fourth proposition, that religion cannot continue without the work of the Ministry, needs no confirmation, for God works no less in grace than in nature by hands and instruments duly subordinated unto the power of His own Spirit.

10. Ministerial actions tending immediately unto God's honour and man's happiness are either as *contemplation*, which helps forward the principal work of the Ministry ; or else they are parts of that principal work of *administration* itself, which consist (1) in doing the service of God's House, and

(2) In applying unto men the sovereign medicines of grace.

[Summary.—Object of the Ministry :—

1. To honour God.

2. To save men.

3. To promote temporal happiness.

The ministry promotes temporal happiness. Hooker's 4 assertions :—

1. Nothing can be enjoyed on earth against God's Will.

2. Though God permits the impious to *have*, yet impiety permits them not to enjoy even temporal blessings.

3. God has appointed temporal blessings to attend as handmaids upon religion.

4. Without the work of the Ministry religion cannot continue.

Ministerial work is :—

1. Contemplative, e.g. prayer, meditation, study.

2. Administrative, e.g. conducting services, visitation, etc.]

CH. LXXVII.—*Of power given unto men to execute that heavenly office : of the gift of the Holy Ghost in ordination, and whether conveniently the power of order may be sought or sued for.*

1. The Ministry of things divine, especially in Absolution and the Eucharist, is a function which as God did Himself institute, so neither may men undertake the same but by authority and power given them in lawful manner.

2. The gift of Holy Orders confers a kind of *mark*

or character, acknowledged to be indelible. Ministerial power is a *mark of separation*, because it severs them that have it from other men, and makes them a special order, consecrated unto the service of the Most High in things wherewith others may not meddle. Their difference, then, from other men is that they are a *distinct order*. So Tertullian calls them, and St. Paul himself, dividing the body of the Church into two moieties, names the one part *ἰδιώτας* (1 Cor. xiv. 16: "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the *unlearned* say Amen at thy giving of thanks"), i.e. the Order of the Laity; the opposite part whereunto we in like sort term the Order of God's Clergy, and the Spiritual power which He has given them, the power of their Order, so far forth as the same consists in the bare execution of holy things called properly the affairs of God (Heb. ii. 17: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things *pertaining to God*. . .").

3. They which have once received this power may not think to put it off and on like a cloak as the weather serves; but let them know which put their hands unto this plough, that once consecrated unto God they are made His peculiar inheritance for ever. Suspensions may stop and degradations utterly cut off the use or exercise of power before given: but voluntarily it is not in the power of man to separate and pull asunder what God by His authority couples. So that although there may be through misdesert or heresy degradation, as there may be cause of just *separation* after matrimony, yet if restitution to former dignity or reconciliation after breach takes place, neither the one nor the other ever iterates the first knot.

4. For example, in the Church of Alexandria those

of the Clergy who had been tainted with Arianism were pardoned and readmitted to the exercise of their office without any other demand saving only the abjuration of their error.

5. Touching those memorable words of Christ, "Receive the Holy Ghost." "The Holy Ghost," the Puritans say, "we cannot give, and therefore we foolishly bid men receive it." Hooker answered that they altogether misunderstood the meaning of the phrase. The term "Holy Ghost" may be used to signify not the Person alone but the *gifts* of the Holy Ghost, and we know that spiritual gifts are not only abilities to do things miraculous, as to speak with tongues and such like, but also that the very authority and power which is given men in the Church to be ministers of holy things, is contained within the number of those gifts whereof the Holy Ghost is author, and therefore he which gives this power may say without absurdity or folly, "Receive the Holy Ghost."

6. Our Saviour after His resurrection gave His Apostles their commission (St. Matt. xxviii. 18: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and earth. Go ye therefore," etc.). In sum, "as My Father sent Me, so send I you." Whereunto St. John adds farther that having thus spoken, He breathed on them and said, "Receive ye the Holy Ghost" (St. John xx. 22). Thus Christ did show both by speech and by visible sign that His Apostles *received* the Holy Ghost.

7. What, then, was the Gift which Christ did then bestow on His Apostles? not the *miraculous* power of the Spirit, for that was to come later (St. Luke xxiv. 49: "Behold, I *will* send the promise of My Father upon you: but tarry you in the city of Jerusalem, until ye be endued with power from on high"), but it was a

holy and ghostly authority, authority over the souls of men, authority a part whereof consists in power to remit and retain sins (St. John xx. 22, 23: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained").

This was the fulfilment of His promise to the Apostles to give to them the Keys of the Kingdom of Heaven. Seeing, therefore, that the same power is now given, why should the same form of words expressing it be thought foolish? The cause why we breathe not as Christ did on them unto whom He imparted power is because neither Spirit nor Spiritual authority proceeds from us, which are but *delegates* to give man possession of His graces.

8. Now, besides that the power and authority delivered with those words (John xx. 22, 23) is itself *χάρισμα*, a gracious donation which the Spirit of God bestows, we believe that the hand which imposes upon us the function of our ministry doth under the same form of words so tie itself thereunto, that he which receives the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance in whatsoever he faithfully doth to discharge duty. Forasmuch as the Holy Ghost which our Saviour in His first ordinations gave, now concurs no less with spiritual vocations throughout all ages, than the Spirit which God derived from Moses to them that assisted him in his government, did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace and authorise them, which no other offices on earth can challenge. Whether we preach, pray, baptise, communicate, condemn, give absolution, or what-

soever, as disposers of God's mysteries, our words, judgments, acts and deeds are not ours, but the Holy Ghost's.

9. Now because the ministry is an office of dignity and honour many men seek it for ambition's sake. Hence the Puritans demanded that men should keep themselves at home, expecting there the voice of God and the authority of such as may call them to undertake charge.

10. To this objection Hooker replied that men rather need encouragement to bear the contempt of the Ministry than deserve blame as men that have ambitious minds. Any one desirous of the ministerial office is commended by the Apostle (1 Tim. iii. 1: "This is a true saying, If a man desire the office of a bishop, he desireth a good work"). Some men, however, there are who in their humility decline the work.

11. The appointment of times for solemn ordination is but the public demand of the Church in the Name of the Lord Himself, "Whom shall I send, who shall go for us?" (Isa. vi. 8).

12. The example of our Saviour, who took not to Himself this honour to be made our high priest, but received the same from Him which said, "Thou art a Priest for ever after the order of Melchisedec" (Heb. v. 6), His waiting and not attempting to execute the office till God saw convenient time, may serve in reproof of usurped honours, forasmuch as we ought not of our own accord to assume dignities, whereunto we are not called as Christ was. But yet it should be withal considered that a proud usurpation without any orderly calling is one thing, and another the bare declaration of willingness to obtain admittance, which willingness is but the pious desire, "Behold, I am come to do Thy will" (Heb. x. 9).

13. Following the practice of the Emperors Anthemius and Leo, we must oppose those who greedily seek preferment, but care must be taken, because suits after spiritual functions may be as ambitiously forborne as prosecuted. It remains that the evenest line of moderation between both is neither to follow them *without conscience*, nor of *pride* to withdraw ourselves utterly from them.

[Summary.—No ministerial action is valid unless executed by ordained ministers.

Ordination severs them that have it from them which have it not and makes them a *distinct order*—God's *clergy* as distinct from the *laity* (ιδιώτας).

Suspensions and degradations cut off the *exercise* of Ministerial actions, but nothing can ever take away the gift of Holy Orders. "Once a priest, always a priest."

We "foolishly" bid men "Receive the Holy Ghost" (Puritan Objection).

Ans. 1. Term refers not only to the Person but also to the *Gifts* of the Holy Ghost, and one of His Gifts is that of Holy Orders.

2. As the Apostles received the Holy Ghost so do His Ministers now.

3. The *same* powers are now given to Ministers as were given to the Apostles. Why, then, is the use of the same form of words thought "foolish"?

4. The Holy Ghost is for ever with and in the Minister: whether he celebrate, absolve, preach, pray, etc., his words and acts are not his but the Holy Ghost's.

Great moderation must be exercised in seeking preferment. We must not seek it greedily, *without conscience*, nor of *pride* withdraw ourselves utterly from it.]

CH. LXXVIII.—*Of Degrees whereby the power of order is distinguished; and concerning the attire of Ministers.*

1. Under the *old* Dispensation there were degrees

of ministers : Aaron and his successors were termed High Priests ; the ancients over the companies of priests, arch-priests ; prophets, fathers ; scribes and interpreters of the Law, masters.

2. Under the *new* Dispensation the clergy are termed either presbyters or deacons.

Rather than offend their ears to whom the name of Priesthood is odious, Hooker prefers the term Presbyter to Priest. Rightly understood, however, there is nothing objectionable in the term : even the vulgar do not think of a priest as a clergyman who offers sacrifices to God. And, if we list to descend to grammar, we are told that the word Priest has its right place, ἐπὶ τοῦ ψιλῶς προεστῶτος τῆς θεραπείας τοῦ θεοῦ, in him whose mere function or charge is "the service of God."

Seeing, then, that Sacrifice is now no part of the Church ministry, how should the name of Priesthood be thereunto rightly applied ? The Fathers call usually the Ministry of the Gospel *Priesthood* in regard of that which the Gospel has *proportionable* to ancient Sacrifices, viz. the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice.

["By *proper* sacrifice, I presume Mr. Hooker meant *propitiatory*, according to the sense of the Trent Council, or of the new definitions. In such a sense as that, he might justly say that sacrifice is no part of the Church Ministry. But I commend not the use of such new language, be the meaning ever so right : the Fathers never used it."—Waterland, *charge*, 1738. Works, viii. 168. Oxf. 1823.]

3. A *presbyter*, according to the proper meaning of the New Testament, is a "fatherly guide," "one unto whom our Saviour has communicated the power of Spiritual procreation." According to the mystery of

heavenly birth our Lord's Apostles we all acknowledge to be the patriarchs of His whole Church. St. John, therefore, beheld sitting about the throne of God in Heaven four and twenty Presbyters, the one half fathers of the old, the other of the new Jerusalem.

4. There were two degrees of Ministers appointed by Christ, (1) *The Apostles*, whose peculiar charge was to publish the Gospel unto all nations, and to deliver them His ordinances received by *immediate revelation from Himself*.

(2) To all other offices and duties incident unto their order it was in them to ordain and consecrate whomsoever they thought meet, even as our Saviour did Himself assign seventy other of His own disciples *inferior presbyters*, whose commission to preach and baptise was the same which the Apostles had. This the Apostles must have done, for in addition to the three thousand souls first publicly converted by them there were added more and more every day, and think we that twelve were sufficient to teach and administer sacraments as so great a multitude of people did require? This harvest our Saviour no doubt foreseeing provided accordingly labourers for it beforehand. By which means it came to pass that the growth of that Church being so great and so sudden, they had notwithstanding in readiness presbyters enough to furnish it. And, therefore, the history makes no mention by what occasion presbyters were instructed in Jerusalem, only we read of things which they did, and how the like were made afterwards elsewhere.

5. To these two degrees appointed of our Lord His Apostles soon after annexed *deacons*. Deacons were stewards of the Church, unto whom at the first was committed the distribution of Church goods (Acts vi. 1). A part also of their office was attendance upon the

presbyters at the time of divine service. For which cause Ignatius, to set forth the dignity of their calling, says, they are in such case to the bishop as if angelical powers did serve him. However, the chief work of deacons was at the first to serve tables and distribute alms, but now, tract of time having worn out those first occasions for which the deaconship was then most necessary, it is the better extended to other services, and so remains, as at this present day, a degree in the clergy of God which the Apostles of Christ did institute.

That the first seven deacons were chosen out of the seventy disciples is an error in Epiphanius. For to draw men from places of weightier unto rooms of meaner labour had not been fit. The Apostles, to the end they might follow teaching with more freedom, committed the ministry of tables unto deacons. And shall we think they judged it expedient to choose so many out of those seventy to be ministers unto tables when Christ Himself had before made them teachers ?

6. *Prophets* were men endowed with the special gift of expounding Scriptures and of foreshewing things to come, e.g. Agabus. They may not be reckoned with the clergy, because they were not ordained.

7. *Evangelists* were presbyters of principal sufficiency whom the Apostles sent abroad and used as agents in ecclesiastical affairs, e.g. Ananias, Apollos, Timothy. They travelled about from place to place, preaching the Gospel to them who as yet had never heard the doctrine of faith.

Pastors and Teachers differed from Evangelists in that they were presbyters, settled in some certain charge.

8. Gifts bestowed upon men from above do not constitute special degrees and offices of Ecclesiastical calling (cf. 1 Cor. xii. 28 : " And God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers,

after that miracles, then gifts of healings, helps, governments, diversities of tongues"). Nothing is here meant but sundry graces, gifts and abilities, many of which might concur in one man.

9. The same is true of Ephesians iv. 11: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"). Here none but gifts of instruction are expressed. In both places the Apostle, in reckoning degrees and varieties of grace, mentions Pastors and Teachers, not in respect of their ordination to exercise the Ministry (for they may or may not have been ordained presbyters), but as examples of men especially enriched with the gifts of the Holy Ghost. Divers learned men have so taken it as if those places did intend to teach what orders of ecclesiastical persons there ought to be in the Church. This we are not to learn, but out of other parts of Holy Scripture it clearly appears that churches Apostolic did know but three degrees in the power of ecclesiastical order, at the first Apostles, Presbyters and Deacons; afterwards, instead of Apostles, Bishops.

10. Many err in not distinguishing *Services, Offices and Orders Ecclesiastical*. The first two, which include Catechists, Exorcists, Readers, Singers and the rest of like sort, may be executed by the laity and laid aside at will, but the third is strictly confined to the ordained clergy.

11. *Widows* were never in the Church so highly esteemed as *Virgins*. They lived of the alms of the Church and did certain Church work. Neither widows nor virgins ever did or could receive ordination, and to make them ecclesiastical persons were absurd.

12. The Ancientest, therefore, of the Fathers mention but three degrees of ecclesiastical order and no more, viz. Bishops, Priests and Deacons.

Deans, Prebendaries, Parsons, Vicars, Archdeacons, etc., are titles of office, not degrees of order.

13. The everyday habit or attire of the clergy befits the gravity of his place and serves as a mark to distinguish him from men of other callings.

[Summary.—As under the Old, so under the New Dispensation there are degrees of Ministers, viz. Bishops, Presbyters (or Priests) and Deacons.

The term priest implies sacrifice only in regard of that which the Gospel has proportionable to ancient sacrifices, viz. Holy Communion.

Our Lord appointed Apostles and Presbyters, the Apostles instituted the office of Deacon. They at first only served tables, distributed alms and assisted Presbyters; now their duties are more extended. They constitute a distinct degree in the Ministry.

Prophets expounded Scriptures and foretold events, e.g. Agabus—not ordained, hence not clergy.

Evangelists were missionary Presbyters, e.g. Ananias, Timothy.

Pastors and Teachers were Presbyters settled in a definite charge.

Deans, Archdeacons, Vicars, etc., are not degrees of order but titles of office.

Clerical dress

(1) Befits the gravity of the calling.

(2) Distinguishes clergy from men of other callings.]

CH. LXXIX.—*Of Oblations, Foundations, Endowments, Tithes, all intended for perpetuity of Religion ; which purpose being chiefly fulfilled by the Clergy's certain and sufficient maintenance, must needs by alienation of Church livings be made frustrate.*

1. A principle clear in nature, an axiom which ought not to be called in question, a truth manifest and infallible is that men are eternally bound to honour God

with their substance, in token of thankful acknowledgment that all they have is from Him.

2. Now, concerning the *kind* of gifts which God receives we are to consider them partly—

(1) As they proceed from us, as testimonies of our affection towards God, and partly

(2) As afterwards they are to serve for Divine uses.

3. Again, in regard of *use*, since God Himself has no need of worldly commodities, He takes them because it is our good to be so exercised, and with no other motive but to have them used for the endless continuance of religion.

4-7. The permanent donations of honour in this kind are :—

(1) Churches.

(2) The Ornaments of Churches. Cf. how elaborately the Tabernacle and the Temple at Jerusalem were furnished.

(3) Lands. Cf. how the Law of Moses required cities to be set apart for the service of God.

(4) Tithes [Tithe, Anglo-Saxon *teôtha*, a tenth part]. Cf. how (1) Abraham delivered unto Melchisedec a tenth part of the spoils (Gen. xiv. 20 ; xxviii. 20). (2) The Law of Moses required of all men the tenth of their corn, wine, oil, fruit, and cattle. Insomuch that Paynims, being herein followers of their steps, paid tithes likewise (Pliny, Hist. Nat. i. xii. c. 14). Indeed, as Philo the Jew shews, there is a special congruity and fitness of this number in things consecrated unto God. *Three* is the mystical number of God's unsearchable perfection within Himself ; *seven* the number whereby our own perfections through grace are most ordered ; and *ten* the number of nature's perfections.

[*Note*.—Philo argued ingeniously for the natural con-

gruity of the number ten as measuring the offering due to God, whose abode was, as it were, in the tenth sphere, above all the orbs which compose the material world according to the Ptolemaic system.]

8. Tithes, to be acceptable in God's sight, must be given willingly. God regards the *motive* more than the gift, for that which St. James has concerning the effect of our *prayers* unto God is for the most part of like moment in our *gifts* also (St. James iv. 3: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts").

9. After the pattern of old times the Church, too, has thought it most natural and fit that God should receive as before of all men His ancient accustomed revenues of tithes.

10. Both God and nature, therefore, have taught to convert things temporal to eternal uses, and to provide for the perpetuity of religion even by that which is most transitory.

11. The main foundation whereupon the security of tithes depends is that the title and right which man had in them before donation doth by the act and from the time of the donation remain the proper possession of God till the world's end, unless Himself renounce it. For if equity have taught us that every one ought to enjoy his own; that which is ours no other can alienate from us but with our own deliberate consent; finally, that no man having passed his consent or deed may change it to the prejudice of any other, should we presume to deal with God worse than God has allowed any man to deal with us?

12. Although, therefore, we be now free from the Law of Moses, yet, as has been shown, we are still bound to pay tithes. Once given to God they are His for ever, and, therefore, having made them His whose they are,

let us be warned by other men's example what it is *νοσφίσασθαι*, to wash or clip that coin which has on it the mark of God (Acts v. 1-11. The death of Ananias and Sapphira).

13. That all these are God's possessions appears by His very words :—

(1) Gifts—"Thou shalt give them *Me*" (Exod. xxii. 29, 30).

(2) Churches—"My House" (St. Matt. xxi. 13).

(3) Tithes—"Will a man spoil God," i.e., in tithes (Mal. iii. 8).

(4) Lands—"Ye shall offer to the Lord a sacred portion of ground, and that sacred portion shall *belong to the priests*" (Ezek. xlv. 1-4).

14. To alienate God's possessions from divine to secular use is Sacrilege ; many indeed have gladly suffered martyrdom rather than hand over Church property to the civil officers for secular uses, e.g. St. Laurence.

15. Such is the natural abhorrence of sacrilege that they which once have stained their hands with these odious spoils do thereby fasten unto all their actions an eternal prejudice and the censure of the world is ever directly against them both bitter and peremptory.

16. Sometimes Church goods are sold to the benefit of the Church, but great care must be exercised, lest the Church for gold has flannel, for, whereas the usual saw of old was, "Glaucus his change," the proverb is now, "A Church bargain."

17. It is surely strange that there now be who vainly imagine that the very best service which they can do to Christ is without any ceremony to sweep away all and to leave the Church as bare as in the day it was first born ; that they which endowed Church with lands poisoned religion ; that tithes and oblations are now in the sight of God as the sacrificed blood of goats ; that if we give

Him our hearts and affections our goods are better bestowed otherwise. Let such remember the example of those who sold their lands and laid the price thereof at the Apostles' feet ; let them heed the words of antiquity : " We offer unto God," saith Irenaeus, Polycarp's disciple, " our *goods* as tokens of thankfulness for that we receive." " He that worshippeth God," writes Origen, " must by *gifts* and *oblations* acknowledge Him the Lord of all."

[Summary.—Gifts to God serve :—

1. As testimonies of our affection towards Him.
2. for the endless continuance of religion.

Gifts include churches, their ornaments, lands, tithes, etc. (tithe = tenth part).

Tithes were paid by heathens and Jews alike, and they are now thought a suitable proportion for Christian offerings.

When once gifts are made over to God nothing on earth can rightly alienate them from the use for which they were first given. Let men be warned by the example of Ananias and Sapphira what it is *νοσφίσασθαι*, to wash or clip that coin which has on it the mark of God.

Alienation of God's possessions from divine to secular use is sacrilege.]

CH. LXXX.—*Of Ordinations lawful without Title, and without any popular Election precedent, but in no case without regard of due information what their quality is that enter into Holy Orders.*

1. All Ecclesiastical Laws and Canons which either concern the bestowing or the using of the power of ministerial order have relation to these four things :—

(1) His *ordination*, which gives him power to meddle with things sacred.

(2) The *charge* or portion of the Church allotted unto him for the exercise of his office.

(3) The *performance of his duty* according to the exigence of his charge.

(4) The *maintenance* which he receives.

2. Of Ministerial ordination we have already spoken. Concerning the Minister's charge we must remember that at first the Christian religion did take place only in cities (and this is why the name *Pagan*, which properly signifies country people, came to be used in common speech for the same that infidels and unbelievers were); hence it was that all such cities had their ecclesiastical colleges, consisting of Deacons and of Presbyters, e.g. Jerusalem, Antioch, Rome, and the rest, where the Apostles planted the faith. And so, because religion and the cure of souls was their *general* charge in common over all that were near about them, it followed that no presbyter had his separate cure apart, till Evaristus, Bishop of Rome c. 112, assigned unto each presbyter a certain charge. The commodiousness of this invention caused all parts of Christendom to follow it, and c. 636 our own Churches became divided in like manner into separate parishes. The Apostles, however, required no such territorial division. Wherefore, to ordain *κατὰ πόλιν* throughout every city, and *κατ' ἐκκλησίαν*, throughout every Church, do in them signify the same thing.

3. From this division of the Church into parishes there has grown the error that the name Church signifies some particular congregation. They suppose that there should now be no man of ecclesiastical order which is not tied to some particular parish. They argue that because the names of all Church-officers are words of relation, because a shepherd must have his flock, a teacher his scholars, a minister his company which he ministers unto, therefore it is absurd that any man should be ordained a minister otherwise than only for some particular congregation.

Hooker answers (1) this would make it unlawful to employ men in converting infidels which know not Christ, and therefore, cannot be as yet divided into their special congregations.

4. (2) There is no precept in Scripture requiring that presbyters and deacons be made in such sort and not otherwise.

(3) *Indefinite* ordination is nearer the Apostles' example, for they ordained in each city a College of Presbyters and Deacons to administer holy things. The tying of Ministers to be made only for particular congregations may justlier ground itself upon the example of Evaristus than any Apostle of Christ.

5, 6. (4) The very nature of the ordination of presbyters and deacons is unto necessary local restraint a thing opposite and repugnant, for they are not ordained unto places but unto *functions*.

7. The Puritans themselves do not follow the advice they give to us. Many of them are chaplains in private houses, e.g. Travers, in the household of Burghley, and others, recognise no local restraint whatsoever.

8. But to avoid confusion on this subject we must—

(1) Separate the *nature* of the Ministry from the *exercise* thereof.

(2) Recognise that the only true act of ordination is *to invest men with that power which makes them Ministers* by consecrating their persons to God and His service in holy things during life, whether they exercise that power or no.

(3) Know that a title or charge concerns not the *making* but the *placing* of God's Ministers.

(4) When any ancient constitution, law or canon is alleged concerning either ordinations or elections, not forget to examine whether the present case be the same as the ancient was or else do contain some just reason for which it cannot admit altogether the same rules which

former affairs of the Church not altered did then require.

9. In the question of making Ministers without a title, let them consider that the name of *title* doth imply—

(1) The placing of a Minister in some charge.

(2) That the place of charge wherein a Minister executes his office requires some house of God for the people to resort unto, some definite number of souls unto whom he there administers holy things, and some certain allowance whereby to sustain life. The Fathers at the first named oratories and houses of prayers, titles. Thus the word “title” has no reference to a “*definite congregation*” nor to the Minister’s “maintenance,” but only to the *charge* to be undertaken.

10. The Puritans made a mistake in this matter by misconceiving the true purpose of certain canons, which, indeed, have forbidden to ordain a Minister without a title, not that simply it is unlawful so to ordain, but in order to restrain indiscriminate ordinations. Which evil prevented, those very laws do expressly admit ordinations to be made at large and *without title*, if the party so ordained be able to support himself.

11. Indeed, at the first “titles” were impossible and the clergy for many years after Christ had no other benefices but only their canonical portions or monthly dividends allowed them, according to their several degrees, out of the common stock of such gifts as the fervour of Christian piety did then yield.

12, 13. The only consideration which always ought to go before ordination is care of the party’s worthiness as well for integrity and virtue as knowledge, yea, for virtue more, inasmuch as defect of knowledge may sundry ways be supplied, but the scandal of a wicked life is a deadly evil.

[Summary.—The parochial system was originated c.112

by Evaristus, Bishop of Rome, and was adopted in England c. 636.

Hooker's arguments for Ordination *without a title* :—

1. Men must be so ordained for Mission work.
2. It is scriptural.
3. *Indefinite* ordination is nearer the Apostles' example than the ordination only of those who have definite titles.
4. Men are ordained to *functions*, not places.
5. The term "title" refers to the *placing*, not the making of a Minister.

The only consideration in ordaining men should be the party's worthiness as well for virtue as knowledge, and, if without title, his ability to support himself.]

CH. LXXXI.—*Of the Learning that should be in Ministers, their Residence, and the number of their Livings.*

1. Of real Church abuses the greatest is that threefold blot or blemish of—

(1) Notable *ignorance of Ministers.*

(2) Unconscionable *absence from their cures, and*

(3) Insatiable *hunting after spiritual preferments.*

2. Holy Scripture condemns (1) ministerial ignorance. St. Paul requires in a Minister ability to teach, to convince, to distribute the Word rightly, and the Lord Himself hath protested they shall be no priests to Him which have rejected knowledge (Hosea iv. 6: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me." St. Matt. xv. 14: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch").

(2) Plurality and Non-residence; for no man can serve two masters, and every one should remain in that vocation whereto he is called. The residence of Ministers upon their own peculiar charge is the more necessary,

for that absenting themselves from the place where they ought to labour, they neither can do the good which is looked for at their hands, nor reap that comfort which sweetens life to them that spend it in these travails upon their own.

3, 4. There are, however, special cases in which exceptions must be made, so that the general Law against Pluralities and Non-residence cannot be applied in every particular instance. Privileges and Dispensations may often be granted. [A Privilege is defined to be "an especial right brought in by their power and authority that make it for some public benefit against the general course of reason."] It is a fallacy to apply general rules to particulars without due consideration to the special circumstances of each case. This is shewn in the matter of contracts by minors. The general law of common right binds all men to keep their promises and perform their compacts. Notwithstanding, he which bargains with one under years can have no benefit by this allegation, because he brings it against a person which is exempt from the general rule. Thus special cases are to be ordered by special rules.

5. Learned men are required for the Ministry of the Church, yet if a sufficient number of such men cannot be found, it is better to admit such as the Church has in a meaner degree of fitness, than to suffer congregations to go shepherdless.

6—10. A Minister must be able "rightly to divide the Word" (2 Tim. ii. 15). This was interpreted by the Puritans to mean, to preach, and, therefore, they argued that such as are with us ordained before they can preach are not ministers, although we commonly so name them.

11. Hooker's reply :—(1) The chief office of religion does not consist in the hearing or delivery of Sermons.

(2) *Ὁρθοτομεῖν*, "to divide aright," in the Apostles'

writings, denotes *soundness of doctrine only*, and in meaning stands opposite to *καινοτομεῖν*, "the broaching of new opinions against that which is received." For questionless the first things delivered to the Church were pure and sincere truth. Which whosoever did afterwards oppugn could not choose but divide the Church into two moieties. The Church of England ensures soundness of doctrine by requiring her Ministers to assent to—

(1) 39 Articles.

(2) Book of Common Prayer and the Ordering of Bishops, Priests, and Deacons.

12. Mere ability to preach does not make a man a Minister. The imposition of hands alone does that, whether the men have gifts and qualities for the laudable discharge of their duties or no. Were the priests since Moses all able and sufficient men learnedly to interpret the law of God? or was it ever imagined that this defect should frustrate what they executed, and deprive them of right unto anything they claimed by virtue of their priesthood?

13. To wish to deprive Ministers of the exercise of their office because of their inability to preach with power is truly scandalous.

14—17. Hooker leaves the task of meeting the disorders in the Church, grown by abuse of laws, to others of riper judgment than himself, and ends his fifth book with request only and most earnest suit:—

(1) that they which give ordination would take heed lest unnecessarily and through their default the Church be found worse or less furnished than it might be.

(2) that Patrons of livings, for the ease of their own account in the dreadful day, make worthy appointments.

(3) that those which have the presentation of such preferments as appertain unto learned men, should have respect unto nothing besides merit. The only purchase

of greater rewards should be always greater deserts, and nothing should ever be able to plant a thorn where a vine ought to grow.

(4) that honourable personages which have the bestowal of offices should beware of men in whom there is nothing notable besides covetousness and ambition.

(5) that preferments should be given according to the rule Apostolic, "They which excel in labour ought to excel in honour" (1 Tim. v. 17). Therefore, unless Ministers bend their wits day and night both to sow because they reap, and to sow as much more abundantly as they reap more abundantly than other men, let them be well assured that the honey which they eat with fraud shall turn in the end into true gall.

[Summary.—The threefold blot or blemish in the Church of Hooker's time:—

1. Notable ignorance of Ministers.
2. Unconscionable absence from cures.
3. Hunting after spiritual preferments.

Arguments to show that men ordained though unable to preach are nevertheless true Ministers:—

1. Religion does not consist in the hearing or delivery of Sermons.

2. *'Ορθοδομεῖν*, "to divide aright," refers not to the preaching, but only to soundness of doctrine, which is secured by Ministers assenting to 39 Articles and Prayer Book.]

EXAMINATION QUESTIONS

1. Write a short life of Hooker.
2. What religious parties were in England during Hooker's lifetime? Give some account of their growth and decline.
3. Estimate the part played by Queen Elizabeth in the settlement of religion during Hooker's lifetime.
4. What arguments does Hooker bring forward in favour of great solemnity in the dedication of Churches:—
 - (a) From Holy Scripture.
 - (b) From history.
 - (c) From reason (Ch. XII.).
5. Men's attitude towards religious belief is often said to be affected by moral causes. Comment upon this and give Hooker's view (Ded. § 5, Chh. II., III.).
6. What four general propositions does Hooker lay down as reasonable to be granted in matters of outward religious form?

What rule does he assert not to be safe, and why? (Chh. VI.-X.).
7. "Pure religion ought to be the highest of all cares appertaining to the public regimen." Criticise this assertion (Ch. I., especially § 2).
8. How does Hooker differentiate Atheism and Agnosticism? How does he account for such impiety? (Ch. II.).
9. What general principles are involved in the detailed objections advanced against our form and method of Public Worship? (Ch. IV. § 1).
10. "Preach the Word." State the narrow interpretation of this precept by the Puritans. How does Hooker controvert it? (Chh. XVIII., XIX., XXI., and especially XXII.).
11. What does Hooker say about the public reading of

Holy Scripture and what does he urge in mitigation of possible mistranslations in allowed versions ? (Ch. XIX.).

12. What special prayers in our Litany does Hooker defend, as those against which exception has been taken, and what are his arguments ? (Chh. XXVII., XXXIII., XXXV., XLI. 4, XLVI-XLIX.).

13. What arguments does Hooker adduce on behalf of a set form of prayer ? (Ch. XXVI.).

14. State what you know of the origin and history of Litanies (Ch. XLI.).

15. What limitations does Our Lord's true Humanity impose upon the ubiquity of His Presence ? and what four words express the Church's belief on the union of the Two Natures in His Person, as against certain early heresies ? (Chh. LIII., LIV., LV.).

16. Give some account of either (1) the Eutychian Heresy or (2) the Nestorian Heresy (Ch. LII.).

17. How does Hooker prove the necessity of Sacraments unto the participation of Christ ? (Chh. L. and LVII.).

18. Write an epitome of the sections in Hooker's fifth book relating to the Sacraments.

19. Show that the use of the Holy Sacraments is not only to teach the mind by other senses than which the Word doth teach by hearing (Ch. LXII.).

20. What "infallible rule" does Hooker lay down for the exposition of sacred Scriptures ? (Ch. LIX.).

21. Give some account of the Donatist schism and state your view as to the main cause of its strength (Ch. LXII.).

22. "That infants may contract a covenant with God, the Law is plain." Prove this (Ch. LXIII.).

23. How does Hooker defend the use of the Cross in Baptism ? (Ch. LXV.).

24. What does Hooker say about:—

(1) Tradition (Ch. LXV., § 2).

(2) The Brazen Serpent (Ch. LXV., §§ 1, 12-15).

(3) The tribes on the other side Jordan (Ch. LXV., § 16).

(4) The Image of Caesar (Ch. LXV., § 16).

(5) Castor and Pollux (Ch. XIII., § 4).

25. The imposition of hands in Confirmation. Give Scriptural precedents for the ceremony and state the view held by the Church as to its accompanying blessing, as distinct from the gift in Baptism (Ch. LXVI.).

26. What objections have been raised to Episcopal Confirmation and how may they be answered ? (Ch. LXVI.).

27. What does Hooker aver of miraculous graces in the sub-apostolic age :—

(1) As to their nature.

(2) As to their continuance.

(3) The reason for their withdrawal.

What gift was confined to the Apostles and their immediate successors ? (Ch. LXVI.).

28. By what argument does Hooker enforce the continued "necessity of imparting the Sacrament privately unto the Sick" ? (Ch. LXVIII.).

29. How does Hooker explain our Lord's words, "Take and eat, this is My Body ; drink ye all of this . . . this is My Blood ?" Comment upon his explanation (Ch. LXVII.).

30. What does Hooker say about the doctrines of Transubstantiation and Consubstantiation ? and what rule of "infallible certainty" does he lay down on a consideration of the controversies regarding the Lord's Supper ?" (Ch. LXVII.).

31. What, according to Hooker, is the Anglican doctrine of the Real Presence ? (Ch. LXVII.).

32. What objections did the Puritans make against our manner of administering Holy Communion ? State briefly how Hooker answered them (Ch. LXVIII.).

33. Give Hooker's view of the benefit of observing Church Festivals. Illustrate from Jewish history (Ch. LXX.).

34. How does Hooker defend—

(1) The custom of Sponsors at Baptism (Ch. LXIV.).

(2) The observance of Fast Days (Ch. LXXII.).

(3) The frequent repetition of the Lord's Prayer (Ch. xxxv., § 3).

(4) The use of the words, "With my body I thee worship" (Ch. LXXIII.).

35. "Ministerial power is a mark of separation." Expand this thesis (Ch. LXXVII.).

36. How does Hooker defend the words in the Ordinal, "Receive the Holy Ghost" ? (Ch. LXXVII.).

37. What does Hooker say as to the need of a learned Ministry ? What circumstances make that need even more imperative now ? (Ch. LXXXI.).

38. On what grounds does Hooker prefer "Presbyter" to "Priest" ? (Ch. LXXVIII.).

39. What was the "threefold blot or blemish" in the Church of England in Hooker's time ? (Ch. LXXXI.).

40. What does Hooker say in regard to the alienation of Church property ? Who suffered martyrdom rather than do this ? (Ch. LXXIX.).

41. Explain and give the context of :—

(1) "We must consider not so much how small the spark is that flieth up, as how apt things about it are to take fire" (Dedication, § 4).

(2) "All things religiously taken in hand are prosperously ended" (Ch. I., § 2).

(3) "Two are better than one" (Ch. VIII., § 3 ; see also Ch. X., § 1).

(4) "Temples of Baal, idle synagogues, abominable styes" (Ch. II., § 2).

(5) "Can we judge it a thing seemly for any man to go about the building of an house to God with no other appearance than if his end were to rear up a kitchen or parlour for his own use ?" (Ch. XII., § 1).

(6) "λατρείαν τοῦ θεοῦ . . . τιμὴν εἰς τοὺς Μάρτυρας" (Ch. XIII., § 2).

(7) "The cattle of Amalek were *fit* for sacrifice" (Ch. XVII., § 5 e).

(8) "τὸ ὄθεν ἡ ἀρχὴ τῆς κινήσεω" (Ch. XXII., § 8).

(9) κήρυξις . . . κήρυγμα (Ch. XXII., § 9).

(10) "No Sermon, No Service" (Ch. XXVIII., § 3).

(11) λόγον ἰσχυρὸν (Ch. XXIX., § 8).

(12) "Obedience with professed unwillingness to obey is no better than manifest disobedience" (Ch. XXIX., § 8).

(13) "Our answer, therefore, to their reasons is, no: to their scoffs, nothing" (Ch. xxx., § 4).

(14) "He which speaketh no more than edifieth is undeservedly blamed for much speaking" (Ch. xxxii., § 2).

(15) *Orationem legitimam* (Ch. xxxv., § 3).

(16) *Secum invicem* (Ch. xxxix., § 2).

(17) ἀπόδειξις τοῦ ὀρθοῦ φρονήματος (Ch. xlii., § 8).

(18) "A sovereign preservative of God's people from the venomous infection of Heresy (Ch. lii., § 1).

(19) "Semen" (Ch. lii., § 3).

(20) *Communicatio idiomatum* (Ch. liii., § 3).

(21) "Germanissimam Societatem" (Ch. lvi., § 8).

(22) "γνώσις" (Ch. lx., § 4).

(23) "The teacher's error is the people's trial" (Ch. lxii., § 9).

(24) "God respecteth Adverbs more than Verbs" (Ch. lxii., § 15).

(25) "*Opus operatum . . . opus operantis*" (Ch. lxii., § 15).

(26) "*Delictum cum capite semper ambulat*" (Ch. lxii., § 19).

(27) The pot of Manna—the rod of Aaron—the sword of Goliath (Ch. lxv., § 14).

(28) "A lump of brass" (Ch. lxv., § 15).

(29) "Will any man think that a velvet coat is of more price than a linen coif, knowing the one to be an ordinary garment, the other an ornament which only sergeants-at-law do wear?" (Ch. lxvi., § 9).

(30) "That which produces any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth" (Ch. lxvii., § 5).

(31) "O my God, thou art true, O my Soul, thou art Happy!" (Ch. lxvii., § 12).

(32) "Equal principles only avail unto equal conclusions when the matter whereunto we apply them is equal" (Ch. lxviii., § 2).

(33) "Make ready *Laahhechem* for your brethren" (Ch. lxviii., § 4).

(34) "ἐξανάστασιν . . . ἀνάστασιν" (Ch. LXVIII., § 12).

(35) "For which cause they honoured the last day, we the first, in every seven throughout the year" (Ch. LXX., § 8).

(36) "The rest of the days and times which we celebrate have relation all unto one Head" (Ch. LXX., § 8).

(37) "ad semper velle . . . ad semper agere" (Ch. LXXI., § 2).

(38) "Ex aliqua sollicitudinis ecclesiasticae causa," the care and fear of the Church so requiring (Ch. LXXII., § 8).

(39) "Unde sufficiam ad enarrandam felicitatem ejus matrimonii quod Ecclesia conciliat et confirmat oblatio?" (Ch. LXXIII., § 8).

(40) "The priest is a pillar of that commonwealth wherein he faithfully serves God" (Ch. LXXVI., § 1).

(41) "Religion either fills our houses with plenty of all good things or makes a salad of green herbs more sweet than all the sacrifices of the ungodly" (Ch. LXXVI., § 8).

(42) ἰδιώτας (Ch. LXXVII., § 2).

(43) "They which have once received this power may not think to put it off and on like a cloak as the weather serves" (Ch. LXXVII., § 3).

(44) χάρισμα (Ch. LXXVII., § 8).

(45) νοσφίσασθαι (Ch. LXXIX., § 12).

(46) "They which once have stained their hands with these odious spoils do thereby fasten unto all their actions an eternal prejudice" (Ch. LXXIX., § 15).

(47) "Glaucus his change." . . . "A Church bargain" (Ch. LXXIX., § 16).

(48) ὀρθοτομεῖν . . . καινοτομεῖν (Ch. LXXXI., § 11).

(49) "Let them be well assured that the honey which they eat with fraud shall turn in the end into true gall" (Ch. LXXXI., § 16).

(50) In what connection does Hooker mention?—

Arch. Whitgift (Dedication of book).

Hacket (Dedication).

Ithacius (Dedication).

Priscillian (Dedication).

Solomon (Ch. VIII., § 3).

- The Son of Sirach (Ch. xv., § 3).
Minucius Felix (Ch. xv., § 3).
Pope Gelasius (Ch. xx., § 9).
Paynims (Ch. xxii., § 9 ; lxxix., § 7).
Alcidamas the sophister (Ch. xxii., § 12).
The Sons of Eli (Ch. xxv., § 3).
"The Wise Man" (Ch. xxviii., § 4).
The Essenes (Ch. xxxix., § 2).
Mamercus, Bishop of Vienne (Ch. xli., § 2).
Hosius (Ch. xlii., § 3).
Job (Ch. xlvii., § 3).
Elihu (Ch. xlvii., § 3).
The Monothelites (Ch. xlviii., § 9).
Pelagius (Ch. lx., § 4).
Tecla (Ch. lxi., § 3).
Novatian (Ch. lxii., § 5).
Samosatensians (Ch. lxii., § 6).
Parmenian (Ch. lxii., § 18).
Zipporah (Ch. lxii., § 21).
Olympius the sophister (Ch. lxv., § 15).
Serapion (Ch. lxviii., § 11).
Philo the Jew (Ch. lxxix., § 7).
Evaristus, Bishop of Rome (Ch. lxxx., § 2).

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